

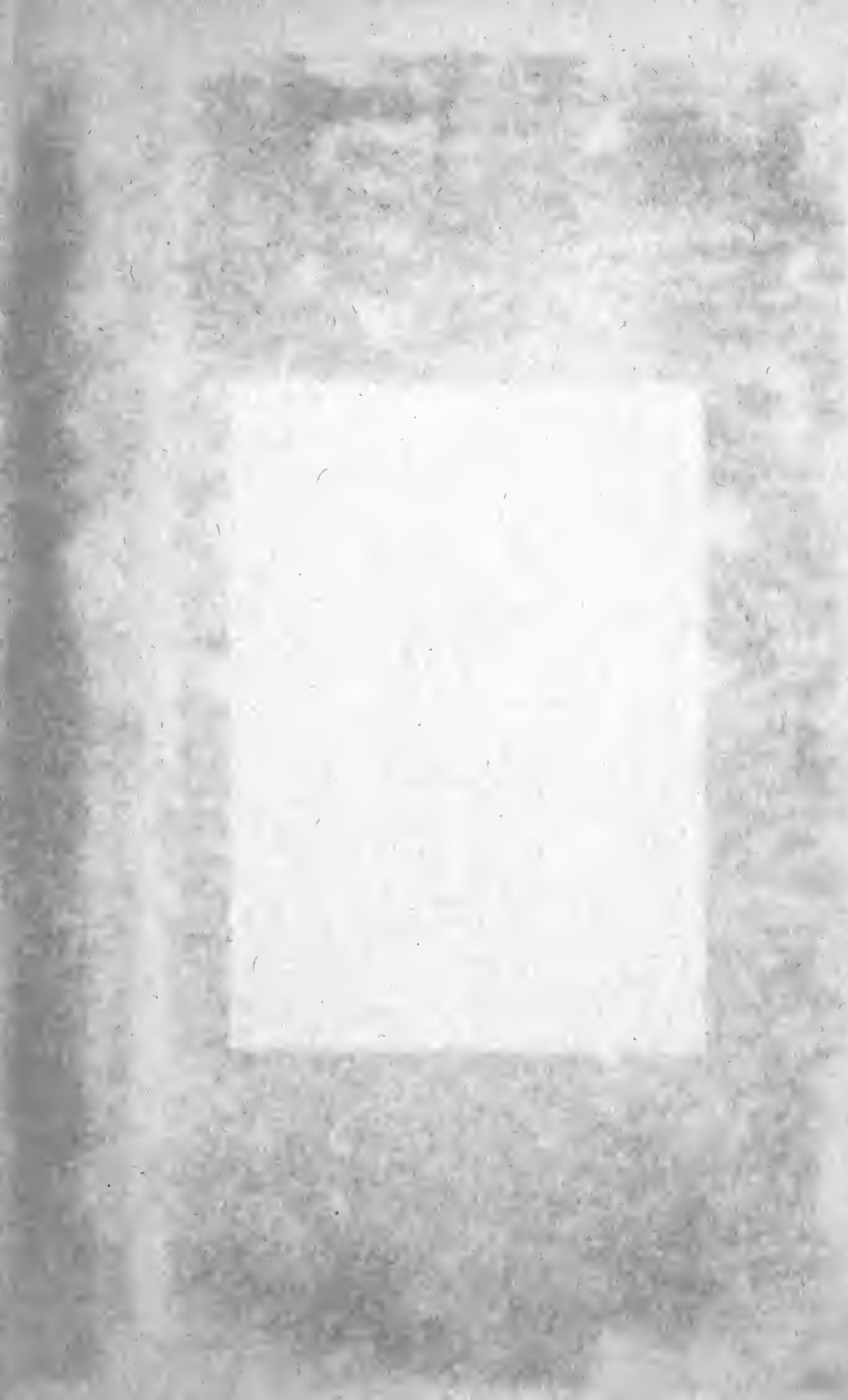
A SHORT WORLD HISTORY

E. M. WILMOT-BUXTON



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A SHORT WORLD HISTORY

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BY

E. M. WILMOT-BUXTON

^{FR}F.R.HIST.S.

AUTHOR OF "MAKERS OF EUROPE" ETC.

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INTRODUCTION

TO write a complete History of the World within the limits assigned to this book would be, of course, to attempt the impossible. But the necessity of giving a wider view of history than is afforded by the courses usually followed in schools is so strongly felt to-day, that even a partial story of world development may be found useful as a class book, all the more, perhaps, because it does not pretend to deal exhaustively with the subject.

To attempt to deal with world history in more than one of its many aspects seems likely to court disaster ; and all that has been done here is to trace, very simply, the line of economic development throughout the rise and fall of Empires, showing in closest connexion with this theme the general principles of cause and effect, as one nation after another rises, comes to the front, and passes away into obscurity. If the method thus adopted emphasizes the application of these principles to the World War of the present century, one chief aim of the writer has been fulfilled.

The book presupposes a general knowledge of the chief events, places, and personages of history, and does not deal with military, biographical, or political details. For such a subject, wide reviews, general principles, broad touches are more in place.

It should be found suitable, therefore, for young students

who, having worked through the ordinary scheme of British and European history, are prepared for a more extended view.

The study of World History should prove most interesting and stimulating to those who have even the merest spark of the historical sense. It will link up previous knowledge, often sadly disconnected in character; it will reveal the extraordinarily close connexion between ages and peoples widely differing in their stages of civilization; it will show the legacy which each period left to its successors. More especially it will reveal the true perspective of the story of their own country by painting in the background, against which modern history must be set if it is to be rightly understood.

Lastly, since it is hoped that the study of economics will form a part of the education of all our future citizens, this method of reading World History may help to make familiar some of its leading principles as seen in practical application.

A list of books, to most of which the writer owes a debt of gratitude, has been appended to each section, as suggesting sources for wider study of the subject.

E. M. W.-B.

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A SHORT WORLD HISTORY

SECTION I

THE ANCIENT EMPIRES OF THE WORLD

CHAPTER I

BEFORE THE DAYS OF HISTORY

IF you who read this book have visited the British Museum, you will have seen some of those wonderful friezes of Ancient Greece, which show in a series of pictures the life of heroes and the everyday deeds of the people of that land. Back through the ages they take us to the days of men and women and children very much like ourselves, though living under different conditions in lands far distant from our own. To us they stretch their hands, to us they seem to speak, reminding us of the strong links that bind together all races and tribes and peoples into one connected whole.

In trying to realize the story of the past, it will perhaps help us if we study in imagination a gigantic frieze long enough to embrace the circumference of the earth. On it we may note the figures of men and women who played some striking part in the history of their lands, and, more often, men and women who are merely typical of their race and period. These differ much from time to time, but they still form part of one continuous and gigantic whole, part of the great human family, always affecting one another, bringing certain characteristics to bear upon the common stock. Sometimes they help, sometimes they hinder, the progress of the race towards its common goal; always they

count for something, and the world would have been different in some particular way if they had never appeared upon the stage of human life. And always these figures progress in one direction; seeing that the goal is the same for the prehistoric man as for us who read about him nowadays; and that goal is Human Happiness.

Prehistoric Man—The first figures that appear upon the frieze are grouped in packs like animals, for reasons of defence against unknown dangers. They are clothed in skins, and in their hands they carry a rough-stone tool or weapon, shaped like a hammer; for their first impulse towards happiness arises from the need of slaying a wild animal for their meals and of making a shelter of some kind from the cold. Long before the days of history these wolf-men appeared in the midst of a world upheaved by volcanoes and torn by glaciers, in which a struggle for bare life was taking place among vast animals, mammoth ox and bison and woolly-haired rhinoceros, fighting for their existence not only with one another but with the powers of nature. And among the huge bones and skeletons, embedded in caves far below the surface of the earth, we find the skulls of Primitive Man of the Old Stone Age.

Primitive he was indeed, but still he was true man; for he had thought out the use to which he might put his stone hammer when made, and how and why he should shape a handle for it. He knew how to make a fire and how to cook his meal, which is more than the wisest beast could ever do.

One of his temporary abiding-places found in recent times in Germany, shows the very charcoal that he used, the smoke-stained fire-place, and the bones of the slain beasts. No trace of clay vessel is there, nor of domestic animal. If he kept a dog, he did so for its flesh, which he tore from the bones with a stone knife or the lower jaw of a bear before sucking the marrow from them. We find there, too, the arrow-head with which he killed the bear, harpoons of reindeer horn for catching fish, and cups made from a reindeer's skull.

At the end of this earliest period of man's existence he was beginning to find some of his happiness in "dressing up"; for we find a horse's tooth perforated for hanging round his neck, pierced shells for decoration, bone needles with "eyes," and scrapers for dressing skins. At this period man was evidently a hunter and a fisherman, holding property, in the shape of the creatures that he killed, in common with the "pack," with the members of which he herded round the fire at night, and slaked his thirst in the dew-pond among the hills at dawn.

New Stone Age—In the next period, the New Stone Age, primitive man had taken a step forward. He still knew nothing of agriculture or cattle-rearing, but he could make clay vessels for cooking and storing food; he could "point" his needles of bone, and make small bone combs for combing out sinews into thread. He could even make a kind of boat from which to catch fish. But he was still only a "squatter" or trapper, with no fixed abode, and his ideal of happiness was little more than a hearty meal.

Then come signs of advance in civilization, for his wants had evidently increased in number. Excavations show us implements for spinning and weaving; and ornaments, beads of pierced clay, plates decorated with stags' heads, round buttons, bracelets of mother of pearl, combs of boxwood, hairpins. By his side appear the dog, the horse, the cow, the goat. His pottery was now made of finer clay, smoothed by hand, and baked through instead of only burnt on the outside; a handle appeared, and a shaped jar or jug.

In the later Stone Age man had become an agriculturist, as well as a huntsman and fisherman. He had a settled home, generally in a hut built with many others on piles in the middle of a lake, which afforded him protection against hostile tribes or wild beasts. Among the remains of these we find the millstones with which he ground his corn, the twirling sticks for butter-making, and the strainers for cheese. Mats, baskets, combs, even toy ships for his children, were among his possessions. He had become a farmer of sorts. His wants were no longer bounded by his bodily needs. He

began to realize, dimly enough, that he also had a soul, which survived death. So when his relations and friends were laid to rest under the huge "barrows" or mounds still to be found both in Europe and America, he laid beside the dead body a supply of weapons and food for use in the next world.

The Bronze Age and the Iron Age—The next stage of man's development is marked by the use of metals. In place of mud huts we now find the remains of wooden dwellings and indications of metal work in bronze. There are the casting moulds, the melting pots, sure indications of the development of man's intellect, since he had discovered that a mixture of copper and tin in a certain proportion would give him hard and durable metal known as bronze.

Then comes the period when man discovered the use of iron. Excavations at Olympia in Greece show us swords with blades of iron and handles of bronze. By this time the twilight period is nearly over and we are emerging into the light of history. But before we leave the story of primitive man, let us glance for a minute at the remains of the once famous city of Troy, now known as Hissarlik, on the western shore of Asia Minor.

The Stones of Troy—Here we get an extraordinary illustration of the different periods of man's growth shown in cities, found in layers, "one upon the other like the leaves of a bud, so that you can read them as from the leaves of a book." Seven or eight distinct towns, erected one on top of another, give us the connexion between the Stone Age and the most brilliant period of Greek and Roman history.

The earliest city, built probably four thousand years before the Christian era, shows rough clay vessels and stone weapons among the remains of a small and primitive settlement.

The next marks a startling change in development. It belongs to the first period of the glory of Ancient Troy, and shows mighty walls, and fine gateways replacing the old narrow entrances. A citadel and hall were built of bricks made with straw, amongst which a miser had hidden a treasure, found some three thousand years later. The tools

were made partly of stone, partly of bronze, showing how the two periods overlapped. Pots turned on a wheel mark the influence of Oriental civilization. This city, the scene of the great legendary siege, was evidently destroyed by fire.

No new features mark the next three towns, and a long period of stagnation must have followed the early glory of Troy. But the sixth town shows another great advance. The walls were built of large, smooth blocks ; fine gates, terraces, and stately mansions appeared, and in these were found vessels of shining colours, highly ornamented.

A barbaric wave seems to have passed over the seventh and eighth cities, and Troy deteriorated into a mere village, until it was rebuilt by Lysimachus in the days of history.

Even more wonderful are the revelations of an early civilization at Knossos in Crete, and at Mycenæ and Tiryns in Greece. But as these belong more particularly to the history of Greece, we will read of them in that connexion.

Let us for a moment glance at the progress primitive man had made on what is called the " economic " side of civilization. Originally he was one member of a tribal family, holding property of the simplest kind in common with those who were descended from the same ancestor or " patriarch." Different forms of activity, however, began to mark out rough distinctions ; and " classes " of huntsmen, fishermen, hut-builders, and so on began to appear. Presently other tribes approached and members intermarried ; the family instinct developed, and the " family " drawing apart from the rest, was allowed to claim the fruits of its own toil under certain conditions. Later on, the advantages of exchanging a surplus of skins or logs for one of shells or good sound flints for hammer-heads became evident. And when work was done outside the family circle in return for some gift of arrow-heads or corn, the right of the individual to hold that reward as his own marked the growth of the idea of personal property. Still, however, the claim of the community was strong, and the whole family, or clan, was held responsible for the actions of individual members. Then the idea of " law " began to develop, first out of a kind of blind instinct

for justice, then out of settled custom, sometimes out of the ideals of isolated "lawgivers."

The idea of a "State" now began to dawn upon prehistoric man, as strange tribes, on conditions of paying tribute and service, settled near his own. The Chieftain took the place of the Patriarch; and if the tribe was warlike in its tastes, a "militant" class split off from the shepherd or farmer class, and the members of this devoted their time to fighting with their neighbours for supremacy.

Sometimes a great leap towards civilization was made under the pressure of some revolt against oppression, or the influence of some unusual personality. And so, during an immensely long period of time, primitive man had gradually developed from the state of a savage until he stepped upon the stage of actual history as a rudimentary citizen.

EXERCISES

1. What are the chief points which mark off prehistoric from historic man?
2. What are the main stepping-stones towards civilization during the prehistoric period?
3. Describe with pen or paint-brush your own idea of a prehistoric scene.

CHAPTER II

THE ANCIENT CIVILIZATIONS OF THE EAST:

EGYPT, BABYLONIA, ASSYRIA, PERSIA,
PHÆNICIA, JUDÆA

(4000 B.C.)

FOLLOWING the thin vague line of prehistoric figures upon our imaginary frieze, we see certain groups of men and women cut in bold relief and painted in brilliant colours. The first group shows a fair-haired, olive-skinned race, with oval face and slightly projecting lips. The long beards of the men turn stiffly up at the points; both men and women wear short hair. The second group has more distinctly African characteristics, with low forehead, heavy jaw and lips. In the midst of them stands a full-length figure, stiffly holding a stick in his hand. He is evidently the Great Man, lord of a district, and the smaller figures, digging, hunting, temple-building, are his slaves. In the background flocks of sheep are treading seed into soft mud on either side of a wide river; and above in the distance looms a pyramid.

Ancient Egypt—The scene takes us back to Ancient Egypt, somewhere about four thousand years before the Christian era, at a time when Menes, first king of the whole land of the Nile, had established his capital at Memphis.

Concerning the early civilization of Egypt we have an immense amount of information. The results of excavation tell us plainly what was the daily life of the people, even to such details as the dolls which the children played with and the fairy tales they read. But as to how this extraordinarily advanced civilization developed scarcely anything is known. It is thought that the earliest people were of a pigmy race

like those still found at the sources of the Nile; the period between their occupation of the land and that of the dwellers under the Ancient Empire is a blank.

The Ancient Empire of Egypt (c. 4000 B.C.)—The whole story of Egypt is one of glowing dynasties separated by periods of darkness. Thus we see first in full blaze of history the ten dynasties of the Ancient Empire, with their Pyramids and Temple Builders, and their seat of rule at Memphis, on the site of which Cairo now stands. The people were ruled by despotic kings, nominally aided by a council of nobles; in later days, colleges of priests, owning lands and money, held much power in the land, besides holding control over its literature and learning.

On the rocks of Egypt is portrayed the figure of one of these early rulers, Seneferu, in the act of crushing a fallen foe with a huge hammer. The inscription speaks of him as "the great god, subduer of foreign lands, giver of power, stability, life, all health and joy for ever." He was the personification of the Sun God Rā, the midday sun, who controlled the flow and ebb of the Nile, the river on which the life of Egypt depended, so that the people reckoned their new year from the day on which it began to rise. The faith of the people was also closely bound up with their famous river.

As the day waned, crowds of worshippers followed the course of Tum, the setting sun, as he floated on his journey to the regions of the Under World. Thither also descended the souls of the dead, to be judged by Osiris, who sent them forth to the lands of bliss, or through the House of Truth, to reappear again upon the earth in the form of animals.

Religion was the very breath of these people of the Nile. A host of other gods held sway over them, as well as a crowd of sacred animals—the bull, fish, cat, and crocodile—which were "incarnations" of the spirits of the gods. Guarding the land, with its face of mystery turned towards the East, crouched the Sphinx, probably the image of Harmachis, Sun of the Under World, combining in its man's head and lion's body the ideas of intellect and strength. The Pyramids, those mighty cemeteries of kings, are an abiding witness to

the belief in the importance of the preservation of the body that it might be a fit habitation for the returning soul.

The Middle Empire (? 2500 B.C.)—During the four dynasties of the Middle Empire, Thebes replaced Memphis as the capital, and its temple of Amen at Karnak, one of the suburbs of the city, became the centre of Egyptian religion. During this period the tomb inscriptions show us the building of a fleet, and caravans bringing gums and spices from Arabia. The caravan routes between Egypt and the Red Sea were opened up by the provision of wells; reservoirs were freely built, canals constructed, and good roads made. In the earlier days, the kings, occupied with their own personal glory, employed their people to build pyramids that should perpetuate their names for ever. Under the kings of the Middle Empire, temples were built instead, and the land was guarded well from invasion. Of Amen-em-hat, that mighty hunter, who “brought back the crocodile a prisoner,” it was well and simply said: “He stood on the boundaries of the land to keep watch on its borders; and all the people loved him.”

It was during this period that the famous *Book of the Dead* took its final form. It was the Egyptian Bible, and contained not only a history of the doctrines and faith of the land, but also a code of morals for everyday life.

The Hyksôs Kings (? 1750 B.C.)—Quite suddenly this state of comparatively advanced culture collapsed before the onslaught of a horde of Eastern tribes, who established the rule of what is known as the Hyksôs or Shepherd Kings. Says the Egyptian historian Manetho: “There came up from the East in strange manner men of an ignoble race who easily subdued our country by their power. They burnt our cities and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery.”

Of the events of this calamitous wave of barbarism no inscription remains. It was but one of the constantly recurring episodes of history, the collapse of a race grown soft with overmuch civilization and a luxurious manner of life

before the strength of a simply living nomad race. But it is interesting to note that it was probably owing to his pastoral origin that Joseph, son of Jacob the Patriarch, owed his advancement to be Vizier under one of the kings of this Shepherd dynasty.

The New Empire (c. 1700 B.C.)—The beginning of the New Empire (about 1700 B.C.) saw the expulsion of the alien kings at the hands of Amasis I, a Theban prince, and the spirit of invasion taking possession of his grandson, Thothmes. The inscription on the monument of the latter speaks glowingly of this young conqueror: "He has taken tribute from the nations of the whole earth; he has laid hold of the barbarians, he has not let one of them escape his grip upon their hair; all the nations of the entire earth are prostrate under his feet."

The Egyptian historians were always grandiloquent; but Thothmes was of importance as a maker of his country, since, by the rough-and-ready mode of conquest of some part of South-Western Asia, where the power of Babylon and Assyria and of the mixed races of Palestine was now rearing its head, he brought Egypt into touch with the outer world from which she had so long held herself aloof. His daughter, the famous Hatasu, carried on the work by building a great fleet of merchant ships wherewith to explore the shores of the Red Sea. On the temple of Amen (or Ammon) near Thebes we see portrayed the return of the fleet, packed full of incense trees, gums, and spices, bringing the Queen of Sheba, or Punt, to pay a state visit to the Egyptian princess.

The Golden Age of Egypt—The Golden Age of Egypt had now dawned. It needed only that she should win herself a name for military glory. Under the rule of Thothmes III this was achieved by victories over the armies of Palestine and by yearly campaigns against Syria. Babylon and Assyria sent Thothmes gifts, if not tribute. His fleet of warships is said to have penetrated even to the coasts of Greece. At the end of his reign Egypt was recognized as the chief military power of the known world; and the obelisk, called by a queen of much later days "Cleopatra's Needle,"

was probably one of the pillars of a portico of his temple set up to record the fact.

The Empire of Thothmes, which extended as far into Western Asia as the mountains of Armenia, was lost under his successors. It seemed, indeed, as though the glory of Egypt was to be won through her internal development rather than by conquest. In the days of Seti I and Rameses II we hear indeed of great victories over the "Kheta" tribe—probably the Hittites—but they were never very lasting in their effects. More important achievements of Setis were the great wall built by him to repel invasion across the isthmus which connects Egypt with Asia, and the wonderful Hall of Pillars at Karnak.

As for Rameses, he is memorable to modern readers as being in all probability the Pharaoh who "oppressed" the Israelites, who "made their lives bitter in mortar and in brick and in all manner of service in the field." The reason of this oppression may well have been that this little group of shepherd people dwelling on his borders had so rapidly increased, that they bade fair to threaten the exclusiveness of a kingdom from which all Asiatics were to be rigidly shut out. On the great rampart separating Egypt from Asia were built the "treasure cities," Pithom and Rameses; and on their building the subject shepherds were probably employed. Of their deliverance at the hand of Moses, the *protégé* of the court of Menepthah, we have no mention in Egyptian history.

The Decline of Egypt (c. 1130-750 B.C.)—The decline of Egypt was as rapid as her rise. At a time when the kingdoms of Judah and Israel were rising and falling under Saul and David, Rehoboam and Jeroboam, Ahab and Jehu, the land of the Nile was divided up under various rulers and sinking into apathy and ruin. And as the great war-cloud of the Assyrian nation darkened in the East, threatening to overwhelm all the empires of Central and Western Asia, Egypt became, sometime during the century that saw the foundation of the city of Rome, the battle-ground and the prize of the Assyrian kings, and in later years the tributary of Babylon and Persia.

She has left to the world at large a remarkable literature, in itself a testimony to the esteem paid to the world of ideas rather than of facts by this, one of the most highly civilized nations of antiquity. At Karnak we may still see the "Hall of Books," out of which lead nine smaller libraries, which originally contained a wealth of writing on rolls of papyrus. This writing was in hieroglyphics or priestly script, to which the Rosetta Stone, with its translations both into Greek and into the ordinary writing of the people, gave the Modern World the key. Romance, fairy tales, adventure stories, moral sayings, and poems are found among the treasures hidden in the tombs, as well as treatises on astronomy, arithmetic, and geometry. We still use the Egyptian division of the year into twelve months and the hour into sixty minutes; and in the British Museum may be seen to-day the very instrument by which the night hours were determined by the course of the stars. On the handle of the plummet used is inscribed the words: "I know the course of the sun, the moon, and of all the stars in their places."

The Legacy of Egypt—As "thinkers," then, especially in the realms of literature and science; as mighty builders, canal-makers, and agriculturists, the Egyptians move with stiff dignity across the frieze of history, owing little to outside influences, but affecting with their own civilization the western lands of the Mediterranean to a marked degree. That this influence was only temporary is perhaps due to one striking weakness in Egyptian rule. Her army might be equipped with the most perfect weapons in the shape of chariots, battering rams, and scaling ladders, her fleet imposing with galleys and transports; but her people as a whole, the "producers," the weavers, painters, sculptors, masons, and workers in wood and metal, were kept in such subordination that they were little better than slaves. The husbandmen, moreover, had no rights over the land they tilled, but paid heavy toll of its produce, which left nothing but a bare livelihood for themselves. There is one other thing to remember. The native Egyptian had nothing of the military spirit in his veins, and the great armies of which we read

were composed of foreigners, mostly professional soldiers from Syria and Nubia. Under those kings who sought their country's welfare by means of the industry of their people and the native resources of the land, Egypt was a strong progressive state, with the ability to build monuments throughout her borders which astound the skilled engineer of to-day.

It was the sacrifice of these resources for the "imperial" ambitions of the kings of the Middle Empire that brought economic and political disaster upon the land and ended in her subjection.

It is interesting to note that the women of Egypt held a far higher position than was usual in the Eastern World. They were not kept in seclusion nor treated as slaves, and were considered almost, though not quite, on an equality with their husbands. In the upper classes we find men and women living in the married state in their two-storied brick houses, in much comfort, possessing sofas, chairs, ornamented cushions, and other signs of luxury. Outside, the slaves drive the plough, and the processes of wine-making and linen-weaving are portrayed. The many pictures of richly decked ships bearing merchandise speak of a flourishing commerce with the countries of the Mediterranean.

Egypt, with her many dynasties, her vast organization, her self-development, stands somewhat apart from the other civilizations of the Ancient World. The empires that are crowded, like outposts round a citadel, about the district known as Middle Asia are far more closely connected.

Influence of Central Asia—Whether this part of the world saw the origin of the human race or not matters little. What is certain is that the higher civilization, which marked the development of mankind, came from this quarter, and that by means of great caravan routes, early established, it spread by way of Babylon to China, India, Egypt, and so to the lands of the Western Sea. And when civilization died down and almost vanished, it was this same district that sent forth streams of warlike nomads to shake the foundations of the known world.

Ancient Babylonia—In the "land between the Rivers,"

still known as Mesopotamia, bounded by the Tigris and Euphrates, lay the kingdom of Babylon. Its first inhabitants were the mysterious Sumerians, who, though they themselves have disappeared from the pages of history, yet left behind them a highly developed religious system and a language which, like Latin in Christendom, survived as the sacred tongue of the religion of their successors. All else we know of them is comprised in the fact that they were a pastoral people, though they knew well how to construct waterways, use metals, make bricks, and build some kind of dwelling. When the Babylonians of history appear upon our frieze we see in them the characteristics of the Semitic race, such as are found in the Jew of to-day. Some of them are occupied in making canals, building temples of bricks instead of the stone we should expect ; others are examining the stars or writing on clay tablets ; many are engaged in lading caravans or travelling the high roads to distant lands.

For Ancient Babylon was not a great military power, nor a political state of importance. Her high position was due to her development as an industrial state, and thus to her trade with nations lying East and West. The great trade routes to China, India, and Egypt were in her hands, and when she fell before the onslaught of the Assyrian, the city of Babylon was destroyed in order that its vast trade and industries might be secured for Nineveh, the city of Sennacherib.

The Code of Hammurabi (? 2213 B.C.) — A flood of light has been thrown in recent years¹ on the civilization of Babylonia during her Golden Age, by the discovery of a great block of diorite on the mound of the citadel of Susa inscribed with the "Code" of Hammurabi, the first king of the whole land of Babylonia. In his lifetime he was famous as the Wise King, who built not only temples but waterworks and embankments against the inundations of the Tigris, and who began the Royal Canal, connecting the Euphrates and Tigris, which, as he says himself, "he caused

¹ December 1901.

to be dug as a benediction for the people . . . he changed desert plains into well-watered grounds."

The famous Code reveals a postal system, flourishing commerce, highly organized industry, and a system of laws so detailed and perfect that it has been thought to be the foundation of the famous Roman Law of later days. By its means, says the inscription, he taught the Babylonians "just statutes and righteous ordinances." Such details as the following recall in curious fashion the laws of early and mediæval England. "If a man steal in a burning house, let him be thrown upon the same fire." "If the harvest be bad, the debtor may postpone his payment for a while." There is also mention of an Ordeal by Water, by which the river god decided the guilt or innocence of the accused. Most of the provisions of this Code had, however, been in use for long centuries. It was the work of Hammurabi to collect and enforce the various laws.

Besides this Code, we have another striking evidence of civilization in a design showing a Babylonian king setting free a vassal. Both figures wear the square beards of the Oriental, but the head-dress of the king is pointed, while the vassal wears a flat cap. The king holds up the deed of manumission in an earthenware cylinder.

Organization of the Land—From other sources we know that the "lord of the land" was a deity who "entrusted" the country to the king and the priests. The land was divided up into Temple property and State property. The latter was the open country, which the king granted to vassals "in fee"; that is, the latter cultivated it as small farmers and had to pay a large share of the profits to the "lord." The town land was granted to the nobles, and a large part of both kinds was held by the priests as "temple land." The system was unfair enough, since the peasant who did the main part of the work barely gained a living, though he was, as a rule, a freeman. Serfs, indeed, were not legally known, though there was a large class of "non-free labourers," mostly prisoners of battle. The chief occupations of the people were agriculture and commerce, though, as they had no fleet,

the latter was mainly a "caravan trade." In this rainless land, the trade of the people depended on the ceaseless industry by means of which they covered the country with a network of canals. These were sometimes used, as in Holland, to transform the kingdom into an island as a protection from outside foes. It was the foul deed of the Mongol in later days which, by destroying these canals, turned this fair land into a marshy desert.

The Babylonians were builders of note, though they had neither stone nor wood. Their temples and pillars were built of bricks, when they were not constructed of imported cedar wood; and they enamelled their bricks with beautiful colours and patterns. Their terraced towers of many stories gave rise to the legend which makes them builders of the Tower of Babel. Their beautiful temples were the universities of the land, forming towns in themselves, where the priests, the guardians of the science and literature of the country, who alone knew the secret of writing, gave instruction to students who came from all quarters to acquire learning from their famous store. For Babylon, twenty-three centuries before the Christian era, was as famous as the home of astrology and astronomy as in the year of the birth of our Lord, when the meaning of the star was sought by Wise Men of the East.

Second Empire of Babylon, or Chaldæa (607 B.C.)—So strong indeed was the inward force of her intellectual energy that not even the deadweight of the Assyrian invasion could stamp out her vitality. But by making her perforce a military nation instead of a purely industrial one, it marked the beginning of the end. Crushed she was for a time by the rude hand of Sennacherib, but in the seventh century B.C., under the name of Chaldæa, she was able to found her Second Empire and to come forward under Nebuchadnezzar as a conqueror of the surrounding nations. Assyria, Judæa, Phœnicia, even a large part of Egypt, became her vassal states; and it was during this brilliant, if brief, period of revival that a large number of the Hebrews were led into captivity at Babylon and forced to "hang up their harps

in a strange land." In those days, however, her strength lay entirely in her military development. Long before the end of the sixth century B.C., Babylon had fallen, a helpless victim, into the hands of the Persian Cyrus. "Babylon is fallen : that great city Babylon." So rang the cry from East to West among the nations who had looked so long to her as the centre of the learning and civilization of the earth ; for the glory of the ancient world was fast passing away, and force was ruling in place of intellect.

Assyria, the War State—Following a group of high turbaned Magi of Chaldæa there appears upon our frieze a troop of bearded warriors, fully armed, with limbs large and robust, strongly marked features, and expressions not devoid of pride and treachery. They are the " fierce people " of Assyria, the Land of Warriors, who, within a comparatively brief period, had made themselves the conquerors of Western Asia.

Assyria, the War State of the Ancient World, is remarkable for the comparative swiftness of her rise and fall as an Empire. Up to the ninth century before Christ she scarcely counted among the nations of the known world. By the middle of the seventh century B.C. she had fallen to pieces before the rise of the second Empire of Babylon.

Yet within those two hundred years she had become a great World Empire, the terror of Babylon, Syria, and Canaan, the conqueror of the League of the Nations of Phœnicia, Philistia, Egypt, Ethiopia, Judah, had risen to her highest point and had fallen to her ruin.

Economic Position of Assyria—How can this be accounted for ? Her rapid rise was apparently due to her highly developed military system, which for a time enabled her to become the conqueror of the vast hordes of Egypt and the far more civilized army of Babylonia. Yet this success was very short-lived. The strength of Assyria depended on her troops, but these, instead of being conscripted from a population weakened by feudal rule, were drawn from an active and vigorous peasantry and a free people. As long as the national spirit of Assyria survived, so long did

her Empire last. But constant warfare is no wholesome food even for a nation bred on the battlefield, and her national army, worn out by yearly campaigns, gradually disappeared in favour of troops of mercenaries. Moreover, when the Assyrians conquered Babylonia, and removed the trade centre of the East from Babylon to Nineveh, they were preparing their own downfall. The militant spirit on which their very life depended was smothered by the civilization of the country of their adoption. The Assyrians themselves lost their unity, and two parties arose within the Empire even at the height of its success. The nobles, adopting the feudal spirit of the conquered land, led out each year an army composed of mercenary troops; the "temple" class, the priests and townspeople, held aloof. Meantime the old free peasant class became almost extinct, and the Empire was divided up into great landed estates owned by nobles and worked by slaves. The army itself under these conditions was bound to go forth on periodical expeditions of plunder, since its only means of support was the booty obtained by conquest.

Thus, with an oppressed and insignificant peasantry, an army clamouring for frequent warfare, and a city class unfairly free from taxation and in the hands of the "temple" caste, the Assyrians possessed within their Empire all the seeds of weakness and approaching ruin. Their treatment of their subject states shows their real weakness as Empire builders. If a king paid tribute he was free to administer his land, but that land must furnish troops for Assyria. If he were oppressed in his weakness by a neighbour state, he could not count on his Assyrian overlord for help of any kind. As a consequence, all parts of the loosely held Empire were in constant revolt.

If a state were completely conquered, as in the case of Samaria, the land was confiscated and the conquered people were sent to distant parts of the Empire, where, as newcomers, they would not be likely to rebel, and where their tribal customs and systems would be broken up. Thus we find on several occasions that the people of Samaria were

exiled to Mesopotamia, the Jews to Babylonia, Babylonians to Samaria. The result was a condition of destruction and desolation, while the conquering country lived upon the resources of the conquered.

Then Nemesis fell upon them. With no united people, no settled administration, the Assyrians could not hold an Empire that was kept together by an army of paid soldiers and by the variable rule of a class of self-seeking nobles. For a time they existed as a kind of "robber state," descending upon and crushing smaller nations. But they were really so rotten at the core that, when the Chaldæan Empire rose upon the ruins of Ancient Babylon, the Assyrians were merged within it and, as an individual nation, almost disappeared.

Assyrian Architecture and Art—Traces of this swamping by the conquered state are seen even in the architecture of Assyria. As is always the case when a powerful and wealthy monarch comes to the fore, the palaces of the Golden Age of Assyria were numerous and finely built. But although the country possessed ample stores of marble and alabaster in her mountain ranges, she copied Babylonia slavishly in the use of bricks, though she covered them with slabs of stone. The pictures which adorn these slabs show the glory of the campaigns of Tiglath Pileser, of Sargon and Sennacherib. In a bas-relief now in the British Museum we see the latter king seated upon the royal chair that formed part of his camp accoutrements, in front of a captured city. The inscription tells us that "Sennacherib, the king of legions, king of Assyria, sat upon an upright throne, and the spoil of the city passed before him."

The capture of such a city was accompanied by terrible cruelties. Children were burnt alive, and conquered foes were impaled on stakes over the city gates.

Almost the only glimpse we have of civilian life in this warrior state is one of vast numbers of slaves employed in building, and using rollers and ropes and levers for the columns and huge stone figures. We also see the nobles, with their stiffly curled hair and long tasselled gowns, sitting at their banquets with their feet dangling from high stools.

They used dishes of alabaster and bronze and drank from cups of elaborate shapes, but their designs are entirely lacking in imagination and originality. Their one idea of developing it was to repeat a type on an enlarged scale. Hence their enormous winged bulls and exaggeratedly colossal figures. Their chief ideal of beauty lay in costly and ornamental wearing apparel, as can be seen in most of the wall pictures in the Empire's best days.

The Medes and Persians—In the last years of the seventh century B.C. Nineveh fell before the onslaught of a wild Scythian race known as the "Manda," or Medes; and after the brief revival of the Babylonian monarchy, it was these same tribes, in alliance with the armies of Persia, that finally overthrew this ancient stronghold of civilization.

With the approach of Persia a new spirit of virile life blew through the worn-out systems of Western Asia. For Persia, through her conquest of Asia Minor, had touched Greek civilization, and had been infected with that marvellous vitality which was the characteristic of the Greek. She appeared first upon the scene of history as a vigorous, though uncivilized nation, apt for rapid conquest, but with no elements of strength in her own organization to enable her to hold what she had won.

For about two hundred years the Persians played a lurid part upon the stage of human life; then, save for a wonderful and deathless literature, they passed from the scene for many a long day. On our frieze of history we see them portrayed as a group of horsemen, without armour and carrying only a short sword, bow, and lance, riding with free and gallant air through their mountain passes. Their Shah wears a high stiff cap, flat at top and round, to distinguish him from his nobles, and, like them, a long and flowing gown known as the "Median garment." In the background stands his gorgeous palace, the floors of which are beautifully coloured stone covered with richly woven carpets. Pillars of ivory support silken hangings of violet, white, and green, upon which hang plates of gold. A golden vine, whose grapes are priceless jewels, hangs over the bed of the king, and he

washes his hands in a bowl of gold. No woman is seen among them, for these were kept in the strictest seclusion. If a man happened to pass on the road a litter containing one of the king's wives, even though she were hidden behind the closed curtains, he was liable to instant execution.

Early Traditions of Persia—The delightful legends which form the bulk of the national literature, telling the story of Kaiomurs, that "King of the World," of Shah Djemsheed, who first taught his people the use of iron and the art of weaving in silk and wool, above all of the hero Rustem and the fair youth Sohrab, his unknown son, all paint the early story of Persia as the land of a vigorous, partially civilized people of Aryan race, scorning the wily astuteness of the Semite, hospitable and kind to the stranger, free and open in speech.

Their singularly beautiful and spiritual form of Nature-worship, full of poetry and imagination, was crystallized into a definite faith by the wise Magus Zoroaster, probably some ten centuries before the Christian era. The power of Light was their God, whose eye was the Sun, whose child was Fire, who sent the sacred rain upon the parched earth "well-forded and full-flowing." Closely connected with this Sky-God was Mithra, the Daylight, "a warrior with a silver helm, a golden cuirass, who kills with the poniard strong and valiant; the warrior of the white horse."

In the face of this light, the Persians knew there could exist neither falsehood nor deceit. "Those who lie unto Mithra, however swift they may be running, cannot outrun him; riding, cannot outride him; driving, cannot outdrive him." For their love of truth they were as noted as for their courage and energy, and even the Shah himself was bound never to break a promise or to change an order; the fame of the "Law of the Medes and Persians which altereth not" went forth into all lands.

Early Civilization of Persia—In the days before their historical Empire was established, the Persians seem to have been divided into four classes: priests, warriors, traders, and husbandmen. Of these, the last were by no means the least

in repute. "They render homage to no one; they labour, they sow, they harvest, and are nourished in the fields of the earth without injury to anyone. They are subject to the orders of none, although their clothes are humble; and their ear is never struck by the clamour of slander. They are free, and the tillage of the earth is their right; they have no enemies; they have no quarrels."

We have here all the elements of a sound and enduring economic existence, yet we find, as a fact, that the whole history of the rise and fall of Persia took place within little more than two hundred years (c. 553–333 B.C.), that is, it had about the same duration as that of the Assyrian Empire.

Rise and Fall of the Persian Empire (553–333 B.C.)—The reason for its comparative brevity was not quite the same, however, as in the case of the former. We have seen that the craze for an empire resting entirely on military foundations was the cause of the downfall of Assyria. In the case of Persia, the rise of the Empire was due almost entirely to the personal devotion of the nobles to Cyrus, the grandson of the legendary Kai Kaoos of Persian epic. The career of this prince at the head of only partially civilized hordes of mounted nomads was one great series of victories. Lydia, ruled by Cræsus, with all her fabulous wealth, and Babylonia with all her tributary states, fell before his fierce onrush, before he was laid to rest in his royal palace at Pasargad. Two hundred years later the Greeks found his body encased in a golden coffin and bearing the inscription:

"O man, I am Cyrus, who won domination for the Persians and was their king. Grudge not this monument, then, to me."

Personal devotion is not an enduring foundation for Empire-building, and it was from a condition of utter confusion that Darius, some years after the death of Cyrus, began to raise the country into a firmly established kingdom. The first task of Darius was to reduce the revolting territories, once conquered by his predecessor, and then to hold them in subjection. This he did by establishing the same kind of government in all parts of the Empire and by placing it in the hands of "satraps," independent governors, held in check by royal

commissioners. Instead of vexatiously uncertain demands for tribute, a fixed annual taxation was set up. Good roads and excellent "caravanserais," or inns, made travelling comparatively easy even across an Empire that soon stretched from the Indus to the Steppes of Russia, and from the northern waters of the Ægean Sea to the Nile.

Yet already the second cause of Persia's downfall was at work. The Persians, by their temperament, very easily acquired the culture and atmosphere of the conquered nations amongst whom they lived, and quickly lost the special characteristics springing from a free and vigorous outdoor life. The Persian became more luxurious than the Babylonian, more ambitious of military empire than the Assyrian; and by the year 479 B.C. the Empire fell before the rising power of Greece and the strength of Alexander of Macedon. Not the defeat of Marathon, which was, after all, probably confined to the Persian troops stationed in Asia Minor; not the loss of the famous bodyguard of Xerxes, his Ten Thousand Immortals, in Greece, a country whose mountains were its best allies; not the destruction of a fleet unused to maritime warfare at the hands of the quickly mobilized and seafaring nation of the Greeks, were the real causes of the downfall. We may doubt indeed whether Susa, the royal capital, heard very much of these disasters.

The actual causes were, as we have seen, the failure of Persia to develop an independent civilization, or to maintain her own characteristics before the stifling weight of the outworn and effete culture of Middle Asia; and the unwieldy "satrapies" ruled by viceroys with despotic power, by means of huge armies maintained by constant warfare and the booty that it brought in. The latter days of the Empire saw the effect of Greek influence upon the impressionable Persian. The enrolment of thousands of Greek mercenaries, under the leadership of another Cyrus, transformed the military spirit of the nation. But already the end was approaching, and before the hardy onslaught of the Macedonian Alexander the whole of the Empire of Western Asia fell.

But though her Ancient Empire disappeared, Persia still lived in her literature, in the epics of her race. Some thirteen centuries later the Persian poet Firdusi collected these early sagas under the name of the *Shah Nameh* or Book of Kings, of the subject of which poems he justly wrote: "These are the heroes whose glory I have restored. They are passed long ago, but my song has awakened them to eternal life."

The Legacy of Persia to the World—A deathless literature was not the only contribution of Ancient Persia to the progress of civilization. She was one of the first nations of the world to set up a high standard of honour, even in dealing with her foes; and, though she was not sufficiently creative to develop an independent civilization on her own lines, the lively, quick-witted character of her people, and their love of poetry and art, showed a marked advance on the unoriginal and unimaginative ideas of the Egyptian and Assyrian. The country, too, under the influence of Babylon, was the home of all kinds of curious learning; and the priestly class were the Magi, keepers of the sacred law and ancestors of that body of wise men versed in strange lore, who are known as Magicians.

Phœnicia, the Carrier of Nations—There now appear upon our frieze of history two groups of people who represent the smaller nations which followed Egypt, Babylon, and Persia in the crash of Empires under the onslaught of Alexander the Macedonian. The first of these represents Phœnicia, the Land of the Merchant Carriers, masters, until the Greeks appeared as their rivals, of the trade of the Mediterranean. We see them as men of a Semitic type, busily at work trimming the sails of their ships, extracting their famous purple dye from the shellfish on their coasts, plying their caravan trade from the city of Damascus, whence diverged the great commercial roads of the world.

Phœnicia, which at one period comprised Syria and Palestine, was a little nation, with a civilization borrowed from Egypt or Babylon. Its famous cities of Tyre and Sidon were not much larger than a London square, and their harbours were able to contain only a very few vessels. Yet by her

position on the highway between Egypt and Mesopotamia, between Greece and Assyria, Phœnicia was the centre of the great caravan routes which passed from Egypt to Mesopotamia, Babylon and Persia. From her own land stepped long lines of camels laden with the glass vessels and mirrors for which Sidon was famed, with the purple cloth of Tyre, with the sword blades and metal work of Damascus; and East and West she sent the sweet-smelling cedar wood from her forests of Lebanon. Her city Tyre, rising up at the "entry of the sea," was a "merchant of the people for many isles," and was for centuries the carrier of the whole of the trade of the Mediterranean. She was the first of any nation to develop a fearless spirit of adventure and discovery, the first to venture on her light, well-built ships to explore the "Western Sea," to sail round Africa, to touch the shores of India, Spain, and even far-off Britain. This fearless trust of themselves to wind and wave, in an age when the unknown was full of terror, was one of the most marked characteristics of the Phœnicians. Another was their ability, without loss of their own individuality, to adapt themselves to the character of the widely differing nations with whom their trade brought them into contact.

Thus we find the jealous and exclusive Egyptians granting them not only many commercial advantages, but even a settlement and a temple in the land of Egypt. They were on friendly terms with the haughty Assyrians and Chaldæans, who afforded them free passage from the Mediterranean to the Persian Gulf, and treated them, even when they became their conquerors, with respect and consideration.

The Persians, too, did all they could to encourage their prosperity, more especially as Persia depended upon their skill as shipwrights for her fleet; and the Greeks, though their rivals in trade, frankly acknowledged their superiority in respect of shipbuilding.

Phœnician Characteristics—Yet, in spite of their acuteness in commerce, the Phœnicians were a dreamy, philosophic, and religious people. Their cities grew up round their temples; their merchant ships carried the figure of a god at the prow.

The myths of Babylon and Egypt became more poetical and spiritual in their hands, although they had strangely little belief in a future life for the soul of man.

The Influence of Phœnicia on Civilization—By their high ideals of art and the excellence of their handiwork they wielded a profound influence upon the many half-civilized nations with whom they came into contact. They shared with Egypt the reputation of being the first workers in glass; they modified and modernized the alphabetical writing invented by the Chaldæans, and handed it on to Asia Minor, Greece, and Italy. They were famous for their fine metal work. We read in the pages of Homer how when Achilles, at the funeral of Patroclus, offered, as a prize to the runners, the most perfectly shaped bowl in the world, it was one made and chased at Sidon and brought to him by Phœnician seamen, that he chose; and the robe stiff with embroidery and “shining with the brightness of a star,” which Hecuba offered to Athens, was the work of Phœnician needlewomen.

To this people also is due the glory of the Temple of Solomon, the decoration of which was the work of Hiram, “a man of Tyre, skilled to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue and in fine linen, and in crimson; also to grave any manner of graving.”

The Siege of Tyre—The siege of Tyre by Alexander is one of the marvels of history. When the sea-girt city found that her sister town, Sidon, had submitted to the World Conqueror, she at first bowed to fate and sent a polite message by her chief men, offering her submission. Alexander received it graciously, and informed the messengers that he intended to enter the island city and there to sacrifice to the Phœnician god Melkarth, whom he claimed as ancestor. But the Tyrians saw in this a proposal to occupy their free city which had never known a foreign garrison, and replied shortly that if he wished to sacrifice to Melkarth he could do so in the temple upon the opposite shore. This intimation was greeted by a storm of fury from the Conqueror, who declared that, if they would not open their gates to him, he would break them down.

So hostilities began ; and Tyre, safe in her fleet and sea-washed walls, looked down undismayed upon the approaching foe. But before long she began to realize only too well the resources of Alexander. A huge causeway was in process of construction, and, even if it were washed away by friendly waves, there were always thousands of workmen ready to reconstruct it. Then the Tyrian fleet, like the Elizabethan ships in Armada days, fitted up fire ships filled with burning tar and sulphur and kindled the wooden towers and mole into a blaze. A gale fanned the flames, and the whole mass of flaring stuff was washed away by a huge sea. Immediately Alexander ordered the work to be again begun. Whole trees were now used as the groundwork ; and in return the undaunted Tyrians sent divers to drag out the trunks with hooks, which caused the structure to collapse.

Then Alexander tried a new plan. He prevailed on the Sidonians to send him vessels ; he borrowed a large and well-equipped fleet from the Prince of Cyprus ; and with these he surrounded the mouth of the harbour, shutting up the Tyrian vessels and besieging the town both from the sea and from the rapidly renewed causeway. Even then the Tyrians held out. Their little boats slipped under the big galleys and cut the mooring cables, so that chains had to be substituted ; they lowered blocks of stone as bulwarks against the battering rams ; they hid their vessels behind sails and, rowing noiselessly out, made a sudden rush upon the fleet, which almost met with the success it deserved. Even when Alexander arrived with reinforcements, the sailors would not capitulate, but threw themselves into the water and swam back to the city.

Finally, at the walls a most desperate defence was made before Alexander in person, with his Macedonian troops, could make an entrance ; and the savage nature of the Conqueror was seen under his veneer of civilization in the fact that he had every man killed and thirty thousand women and children sold as slaves.

So the greatness of Phœnicia came to an end, leaving behind a reputation due, not, as in the case of other kingdoms of the Ancient World, to conquest and political domination,

but to the independence, enterprise, and commercial skill of her people.

The People of the Hebrews—The next group of Eastern people which appears upon the frieze stands apart in one sense from the other nations of the Ancient World. The strongly marked features are familiar to us of modern days ; for though the Jews have lost their country and wander through all other lands as exiles, they keep the characteristics of their race, and are to-day the same mystical poets, the same keen financiers, the same passionate patriots, as in the days of old.

The proud isolation of this People of the Hebrews, or Jews, as we call them to-day, is due to the fact that they represent the " Chosen People," selected out of all the nations of the earth to be trained to carry out a Divine ideal. Their history must be read in detail elsewhere ; it is recorded more fully than that of any other race in the pages of the Old Testament, and we can but glance for an instant at it in this connexion.

As the family of a pastoral chieftain, then as a small tribe, they passed the infancy of their race as the slaves of an Egyptian usurper. Rapidly their number increased ; they returned to their native land, fought for it, cultivated it, and quickly acquired a position of wealth and trade prosperity. They were overthrown by the mighty power of Assyria, but rallied again, to be reconquered by Alexander and later on by Rome. Their city Jerusalem, " beloved of the whole earth," fell before the Roman army, and they were scattered homeless over the wide world. A curse fell on their nation, the result of a Great Refusal, of a rejection of the realization of the ideal towards which their forefathers had blindly stumbled.

Hebrew Influence on Civilization—But they have contributed at least one priceless element to the march of civilization. They were the one nation of the Ancient World whose instinct was always strong for righteousness, whose moral standard was exalted, whose respect for law was unbounded. The legal codes of modern nations are based upon the Ten Commandments of the Hebrews ; no higher can be found.

They were, moreover, unique in another respect. When other nations worshipped many personifications of deities of one kind or another, the Hebrew set before himself the ideal of the One God, and followed the divine revelation as closely as he might, in spite of frequent fallings away under the influence of other nations. From his faith in a divine Fatherhood followed his belief in a universal brotherhood of man. This fact alone, apart from the position of Palestine as the cradle of Christendom, makes her people remarkable among all the races of East or West.

EXERCISES

1. Say what you think is the most interesting and characteristic feature of each of the Ancient Empires of the East.
2. Show in the case of any two of these Empires that their downfall was due, not to military, but to economic causes.
3. What has been the legacy left to the world respectively by Egypt, Babylon, Assyria, Persia, Phœnicia, Judæa ?

CHAPTER III

THE FAR EAST :

CHINA, INDIA

DURING the centuries that saw the rise and fall of the Empires of Western Asia and the growth of the vigorous younger nations of Europe, there existed in curious isolation and monotony an Empire of the Far East, much greater in size and number of inhabitants than any of those of which we have been reading. Yet the Empire of China played no part in the drama of Ancient History as far as influence or interaction with other nations is concerned. She came into touch with India only at a comparatively late date, and with the people of the West not till the thirteenth century of the Christian era ; and then only to a very slight extent. Yet her position is decidedly interesting, for she is the only kingdom which has existed without a break from ancient to modern times. Almost untouched by the thought and faiths of the West, lending a polite ear to the less distant voices of India and Japan, she kept her administration, her education, her moral code practically unchanged until the end of the last century. An air of mystery and remoteness overshadowed her and invested her with a splendour not always based on solid fact. For, as though in remote ages strict limits had been set to her development, the land of China seemed doomed to consist of a vast, showy, magnificently huge domain, whose people were unprogressive, stereotyped, and almost entirely incapable of adapting themselves to modern developments.

Yet up to a certain point China seems to have made more than ordinary progress towards civilization. She is supposed to have known how to make gunpowder at a very early period ;

but she did not discover its use in warfare till it was explained by foreigners in the fifteenth century A.D. She was famous for her porcelain, lacquer-ware, and enamel, and beautiful silk, in the early days of Rome. She knew the secret of bronze-founding, suspension bridges, dykes, and marvellous temple-building twelve hundred years before the Christian era. She knew the use of the compass at a very remote period, and how to print from wooden blocks at least five hundred years before the days of Caxton and his Westminster Press ; and the use of coal and gas for heating was familiar to her at a period long before the Anglo-Saxon had dreamed of anything but a log fire.

The early story of the nation is dim with mystery. It has been conjectured that the Chinese were akin to the first inhabitants of Ancient Chaldæa, that they were a Sumerian tribe which migrated across Central Asia to the Far East. There they settled among Mongolian tribes, bringing with them the customs of their old home, already half forgotten in the process of changing from a nomad to an agricultural people. The effect of climate, and of intermarriage with an alien race, may have left them content with a state of intellectual stagnation that yet had reached a very fairly advanced stage ; so that we find them learned in astronomy, but ignorant of the use of a telescope, and deeply interested in art without knowing how to draw in perspective.

The history of China is centred in her kings. No priestly class divided honours with the ruler ; her records deal only with the achievements of kings who were popularly supposed to be the teachers of their people in the arts of civilization. Thus one king instituted the marriage system, taught how to fish and how to play the lute and lyre, invented the curious hieroglyphics of Chinese handwriting. Another explained the secret of the plough and all the arts of agriculture. Under his rule the people grew wise in mind and sound in body, for he showed them how to use bitter herbs as medicine. The image of this Shen-nung or " Prince of Cereals " may still be seen, sometimes in the act of chewing a herb leaf, in every Chinese chemist's shop. Another king invented a calendar

and a method of reckoning time which is still in use. He also made instruments of music, and others for the study of astronomy. His wife is said to have discovered the use of the silkworm for the good of man, and to have laid the foundation of the famous trade in Chinese silk.

In spite, however, of these apparent strides towards progress in civilization, the bulk of the great population remained in a curious condition of mingled superstition and ignorance, caring for little else than bodily ease and comfort, bowing contentedly under the iron rule of a despot, and governed by a feudal system which crushed the individuality of the people and prevented any real advance. For centuries their only religion was a blind king-worship, and not until the end of the seventh century B.C., when Rome was struggling out of obscurity, did the two great thinkers appear who were destined to influence the whole character of the Chinese people.

They belonged to two opposite schools of thought. Laotse's system of "Taoism" was philosophical and mystical; the Tao, or Logos, was the unseen Word of God, for which man is for ever searching; and a code of precepts for the attainment of true virtue was laid down by him. But this quickly degenerated into a system of alchemy and magic, and became thickly overgrown with rank superstition. Confucius, on the other hand, was a social reformer, who revived the religion of past days and grafted upon it a system of practical moral reforms that closely touched the daily life of the people. He soon outrivalled the claims of Laotse, and, like Socrates in Greece, gathered round him a band of ardent pupils who followed him from place to place, hanging upon his words. As a high official of State he brought about many reforms; but a wave of jealousy on the part of the great nobles obtained his dismissal, and he became a homeless wanderer and exile. From court to court of the feudal overlords he wandered with his "school" of young followers, often sorely distressed at the miserable lot of the people of his land. Thus one day he came across a woman in a deserted place weeping bitterly because her father, husband, and only son had been killed at that spot by a tiger.

“ Why then do you stay in this dangerous spot ? ” asked Confucius ; and the woman replied :

“ Because here, and here alone, there is no oppressive government.”

“ My sons,” said the prophet, turning to his followers, “ remember this—oppressive government is fiercer even than a tiger.”

Confucius died in 478 B.C., old and weary and disappointed. “ No wise ruler appears,” was his moan, “ no one desires my advice ; it is time for me to die.”

After his death there rose up an Emperor, Hwang-li, who made himself despotic ruler of all the States of China. Fearing lest the more educated people, swayed by the teaching of the seer, should rebel, he ordered all written books save those on medicine and astronomy to be destroyed.

So for a time Confucius was forgotten, while this man, the real founder of the Chinese Empire, won glory by his success in driving out the Tartar invaders from his western frontiers, and by building the “ Great Wall of China ” to protect his country from outside foes. Yet still the people groaned under his iron hand, and under a criminal code that bathed the land in blood.

During the Han dynasty, which followed, a real attempt was made to restore the literature of the country, and it was then that from hiding-places in ground and walls and roofs were produced ancient books and writings of the philosopher, which had been carefully treasured and hidden since the days of Confucius. Within the next two centuries China actually became famous for her libraries, and “ Confucianism ” became an accepted form of faith.

Still, however, the great mass of the people remained untouched, and knew nothing of religion, until envoys, sent westward in search of a “ Great Teacher,” returned with a Buddhist priest who taught the faith of Buddha. The influence of Buddhism on the civilization of China was marked. Soon an alphabet took the place of the extraordinary monosyllabic language and writing, and a large number of literary works appeared.

During all these centuries China, shut off by her great wall and her high mountain ranges, played no part in the drama of Western Asia. Here and there we find a mention of her. The Persians speak of the Eastern people who dwell beyond the Sun-setting. Phœnicians and Hebrews knew of "Sinim," and Rome valued their silks and described them somewhat vaguely as "dwellers in a vast and populous country, touching on the East the Ocean and the limits of the habitable world . . . civilized men, of mild, just, and frugal temper ; avoiding collisions with their neighbours and shy of close intercourse, but not averse from disposing of their own products, which include silk stuffs, furs, and iron of remarkable quality."

Early in the seventh century after Christ a Mongol dynasty was set up under the famous Genghis Khan, "Conqueror of the World," and this to some extent broke down the isolation of China. The appearance of Catholic priests and the introduction of Christianity brought another and very different wave of thought from the Western World ; while the visit of the traveller, Marco Polo, in the thirteenth century, roused for the first time in civilized Europe an interest in these Eastern people.

Yet China, in her halting march on the road of progress, profited little, during the next six hundred years, by her intercourse with the outside world ; and when in 1894 the attempt of Japan to annex Korea brought her into contact with modern forms of warfare, she was hopelessly defeated. The "anti-foreign" outrages of a section called the Boxers formed the last attempt to restore her former splendid isolation. Terrible as was the result of this, in the wholesale murder of traders and missionaries, it did something to check the movement towards the partition of China among European robbers, and to rouse the conscience of the West. But the most striking effect of Europe's attempt to prey upon China is seen in the national awakening to the sense of the need of marching with the times if the land were to remain a power. How this was brought about belongs to the story of the Modern World. How far the most conservative nation in the world will pursue this march is one of the problems of history.

India—Midway between the Yellow Men and the people of Western Asia there stands portrayed upon our frieze a group of men who show at least three different types of race.

These are Indians, and among them we find the man of mixed Mongol, Chinese, and Hindu blood ; another of the pure, dark-skinned type, which is probably the original Dravidian race, small, black, and broad of nose ; and the comparatively white-skinned Aryan, with his well-modelled features.

The Aryan, of course, was the invader, and as usual spread himself over the land at the expense of the aborigines. But the latter are found even now in mountain and jungle, small of stature, but big of soul, fearless, courageous, and noted for their honour and fidelity. The arrow of an absent chieftain of their tribe, given by his wife to an English traveller, ensured him hospitality and security among all the members of this wild race. While they were yet living in the days of old under trees or rocks, clad in aprons of grass and decked with necklaces and bracelets, the invading Aryan race, originally nomads, were settling in the Punjaub as cattle breeders and farmers, living on milk and corn, in houses roofed with vegetable fibre or tree bark. Their women cooked and spun and fashioned the finest of fur cloaks from the skins of slain beasts. Very early pictures show the smith blowing up the fire with a feather fan, the goldsmith making bracelets and rings. Even their language shows their pastoral character. They call a battle "desire for cows," and their word for chieftain means "possessor of oxen." Their standard of morality was high. A man had but one wife and made her his equal. At the marriage feast the bridegroom led the bride three times round her parents' hearth, and then, having carried her home in a cart drawn by white steers, three times round his own ; after this, the meal was held in common with the relatives and guests.

At first the settlers lived in groups of villages, which gradually developed into districts ruled by a chief. The election of a king was in the hands of an assembly of "arm-bearing" men, which also discussed questions of war and peace. The king represented the people before the gods, but might

himself be represented by an official of poetic gifts and high dignity, and this latter was the forerunner of the priest caste.

Literature of India : The Rig-Veda—India has no actual history till the so-called “ conquest ” of Alexander in 327 B.C. It is from her remarkable literature that we construct the picture of her past. The first compilation of her national poetry, the Rig-Veda, was made about 1400 B.C. It is a collection of short poems which show perhaps as many of the characteristics of the Hindu race as the Western mind will ever grasp. From it we find the growth of the Four “ Castes ” or classes. We see how in the earliest times every head of a household, or chief, was also a priest, warrior, and husbandman. Gradually the more intellectual members of the family, especially those who composed or recited the “ Vedic ” hymns, were dedicated to the priestly office and became Brahmins, of the most sacred caste of all. The Brahmin was “ chief of all created things ; the world and all in it are his ” ; all manner of protection, legal and moral, hedged him in. Yet he himself was trained most strictly, passing the first part of his life in poverty and abstinence and in study of the Sacred Vedas. He lived by hard manual toil or by begging from his neighbours. In the second period of his life he might marry and share in ordinary family life, while keeping close to the high ideal of his caste. Thus he must take no gift from “ low-born, wicked, or unworthy persons ” ; and though he might dig, sow, and glean on his own account, he must not take service of any kind. His demeanour must be at all times grave and reserved ; “ he must wear his hair and beard clipped, his passions must be subdued, his mantle white, and his body pure.”

The third part of his life was spent as a hermit in the woods. Wearing the skin of a black antelope, with uncut hair and nails, he slept on the bare earth “ without fire, without a mansion, wholly silent, living on roots and fruit.” He must bear exposure to weather of all kinds, and meantime redouble his ardour for his religious duties. Only in his later years was this iron rule relaxed, and the Brahmin, having learnt endurance, might live with serene mind, meditating upon the

hidden mysteries of his faith, until the time came to quit the body "as a bird leaves the branches of a tree at its pleasure."

The influence of men trained after this fashion was enormous. All law-making was necessarily in their hands, since they alone might interpret the ancient code. Only the higher castes might venture to give them means of support, and these were anxious for the privilege; so that the Brahmins very seldom need work for their living. The religion taught by them was a very imaginative nature-worship, which saw in the deities Brahma, Vishnu, and Siva, three manifestations of the One Supreme Being.

From the mouth of Brahma was said to spring the Brahmin caste, born to command and teach; from his arms the militant caste, for action and defence; from his thighs the merchant, whose chief office was to support the priestly class; and from his feet the low caste folk who were bound to run to and fro at the command of others. But the favourite deities were—not Brahma—but Vishnu, the Preserver, and Siva, the Destroyer and Reproducer of Life.

The military caste, to which belonged the king and his ministers, held the people by force of arms, while the Brahmin ruled them by spiritual powers. Theirs was the work of defence, of offering sacrifices, of giving alms, and of studying the sacred books, but not of interpreting them. Members of the third caste, to which belonged the merchant, tradesman, and industrial population, were also allowed to give alms, offer sacrifices, and read the "Scriptures," but their chief duty was to trade, breed cattle, cultivate the soil, and lend money to the needy.

The people of the "servile" or lowest caste, generally non-Aryan serfs of mixed races, were ranked far below the rest. They might not even mention the Sacred Names, nor have the Vedas read in their presence. They might not become wealthy, nor might they share their own wretched food with a Brahmin, even though the latter were starving. The penalty for putting them to death was the same as that for killing a cat, a frog, or a lizard.

The "rule of life" drawn up for these "castes" throws much light upon the economic condition of the Hindu people. That which governed the militant caste more especially portrays a noble and generous-hearted race.

No man might use poisoned arrows; life must always be granted to an unarmed or a wounded man, and to one who had broken his weapon or given himself up. A mounted man must not kill one on foot; nor must death ever be dealt to those who lie down weary, or who are asleep, or who flee before their foes. The religion and laws of a conquered country are not to be disturbed; and at the earliest possible moment a native prince is to be restored to the throne of the conquered land as a tributary monarch.

Other regulations found in the Rig-Veda show a humane state of society not too usual among the people of the ancient world. "Way must be made," says the Sacred Book, "for a man in a wheeled carriage, or above ninety years old, or afflicted with disease, or carrying a burden, for a woman, for a priest, for a prince, and for a bridegroom."

In earlier days, as we have seen, the position of women was not much inferior to that of men, but under Brahmin rule it was distinctly degraded. Yet the wife was to be treated kindly, "for where the women are made miserable, the family very soon perishes."

The Mahabharata—The history of what we may call the Heroic Age of Northern India may be read between the lines of two great epic poems of Ancient India.

The Mahabharata is woven round the fortunes of the House of Delhi and tells of the struggle between the rival clans of the five Pandavas and the hundred Kauravas in their efforts to obtain supremacy. The details of the long feud cannot here be told at length, but, in a land where nowadays love for animals, especially for dogs, scarcely exists, it is interesting to find a curious reminiscence of Northern Europe in the tale that tells how the five Pandava princes set out to find the gate of heaven, taking with them a favourite hound. One after another perished on the long hard road, until at length only the eldest prince and the dog survived and

reached the gate. The prince was given admission at once, but declined to enter unless the souls of his dead brethren might accompany him. This was granted, but, when he demanded also admission for his dog, it was refused. The prince then sought the Under World, preferring a place of torment with his faithful friend ; but in a brief space it was shown to him that he had only been given a test of endurance ; and finally both he and his dog were raised to the bliss of heaven.

The Ramayana sings the story of the House of Oude. It describes the youth of Prince Rama and how he won the hand of the Princess Sita after he had bent the bow of Siva. But Sita was carried off one day, when Rama was absent hunting in the jungle, by Ravana, the demon king, who bore her to his kingdom of Ceylon. Then to the aid of the distracted Rama came Hanuman and his monkey tribe, who built a bridge across to the island, by which Rama crossed, slew the demon, and recovered his bride.

Buddhism (543 B.C.)—As the centuries rolled by, this poetical old-world religion of the Hindus became lifeless and stifled with superstition. Within it were grave economic drawbacks also, for the peasant class, as we have seen, was treated with contempt, and the distinctions of caste became a heavy burden upon the people. So, in the sixth century B.C., there appeared a great teacher, Prince Gautama, or "Buddha," the Enlightened One, who became the Reformer of his age. The poetic legend of his spiritual progress must be read elsewhere ; the effects of the doctrines he taught are all that can be noted here.

The task of Buddha was to help the afflicted and to carry a message of hope to the "out-caste," the beggar, the sick, and the miserable. Wandering over the face of the earth, he looked upon the sheep and the goat bound for the sacrifice and bade the priest loose the victim for ever. He listened to the moan of a mother over her dead babe, and, promising her a remedy if she could procure a mustard seed from a household from which none had been carried out for burial, taught her the lesson of endurance and patience. He spoke to men of the value of life and of the friendship

that should reign between animal and man, so that henceforth they would not take the life of beasts for food.

So within a comparatively brief period a great change came over those who had embraced the religion of Buddha. Caste distinctions began to be broken down, for the Buddhist priest, who lived a life of strict penance much like that of the Catholic monk in Christian days, might be drawn from any rank of society. People of the lower castes were treated with kindness in place of contempt ; and the doctrine that the future life of man depended entirely upon his own actions here led to a reformation of morality and the adoption of a simple self-denying life.

In one marked respect, however, the teaching of Buddha was not progressive. The position of women was still further lowered, and condolences were showered upon the parents of a girl child at her birth. She received no education, and was married at the age of seven or eight to a boy or to an old man whom she had never seen. Her life was one of slavery, and during many a year she was burnt alive on the funeral pyre of her dead husband.

Buddhism and Brahminism never displaced one another, and continued to flourish side by side through the centuries. Once again was this religious and imaginative race to be given a new faith, when, in mediæval days, about one thousand years after the birth of our Lord, the followers of Mohammed flooded the land with their doctrines. But this belongs to the history of a later period ; for, as a matter of fact, the actual story of India was not written at all until the time of these Arab Conquests in the Middle Ages.

EXERCISES

1. What evidence is there of a high degree of civilization in Ancient China ?
2. In what respects is China unique among nations ?
3. What do you know of Laotse, Confucius, Buddha ? How did each of these influence the story of the world ?

CHAPTER IV
THE "GLORY OF GREECE"
(2000-330 B.C.)

YOU will remember that we found the origins of the civilization of the Ancient World in Central Asia. If we search for the cradle of the civilization of Europe we shall find it in the land now known as the Balkan Peninsula, the home of Ancient Greece; and in the islands of the Ægean Sea.

Knossos—Discoveries made in comparatively recent times have made it clear that at least forty centuries before Christ a state of civilization, which reached its highest point perhaps about the eighteenth century of that era, existed in the island of Crete and its immediate neighbours. At Knossos, for example, excavations have shown three palaces built one on top of the other, each showing the distinctive marks of the age to which it belonged. The lowest evidently dates from the Stone Age. The second was built in the days of the Ancient Empire of Egypt, from which land Crete possibly borrowed its civilization. The third is the most astonishing and interesting of all, for it is the very palace of King Minos, who was long supposed to be a person of myth and fable, and is now proved to have been an actual ruler, probably of the days when the Hyksôs kings were being thrust out of Egypt. Even the Labyrinth of fable is to be found in very truth, being an involved arrangement of rooms leading from one to the other, and dedicated to a god whose symbol was the double axe or *labrys*.

This palace has still more surprising features. We find in it an elaborate system of architecture, staircases, corridors, pillared halls, balconies, frescoed walls—a far higher stage

of the building art than is to be found in England before the eleventh century of the Christian era. The wall paintings show landscapes and seascapes, fruit and flowers, as well as the warriors of the early days of pictorial art. Ivory statuettes, beautifully cut cameos and chased gold fillets, delicately tinted cups of a kind of porcelain as fragile as egg-shell, tablets covered with script—all go to prove an advanced stage of civilization; and the possession of a system of handwriting, some centuries before the supposed invention of the latter by the Phœnicians, is evident.

Mycenæ—About the time (1500 B.C.) that saw the beginnings of the downfall of this civilization of Knossos in Crete, we find another flourishing period at Mycenæ and Tiryns, on the eastern side of the peninsula of Greece. A stronghold excavated at Tiryns shows us the work of a people who knew the use of mortar and how to shape their stones, how to build covered galleries fitted with windows, and cupboards in their walls. The floors were plastered in red and blue; the halls of the palace were lighted from above.

The palace of Mycenæ reaches a higher stage. It shows us vaulted passages, towers and gateways, such as the Lion Gate, guarded by enormous lions of stone. The halls and passages are decorated with paintings and sculptures; the hearths show a pattern of red, blue, and white tiles. The richly decorated tombs, the armour, the leathern helmets and shields, the spears and bows, all speak of an advanced stage of civilization. Whether this was borrowed from Egypt, as seems to be implied by the presence of Egyptian pottery, and the finding of the seal of an Egyptian king, and of a dagger inlaid with an Egyptian scene upon the blade; or whether this Mycenaean civilization existed side by side and in close connexion with that of Egypt, matters little. What is important is that these inhabitants of Knossos and Mycenæ and Tiryns were the forefathers of Greece, who, themselves unknown to history, handed on the torch of progress to an alien race, settlers or conquerors, possibly coming from the region of the Carpathian Mountains, who gradually spread from the islands of the Ægean to the coasts of Asia Minor,

and from Mycenæ over Greece, carrying with them their newly acquired civilization.

Prehistoric Greece—At Hissarlik, the site of Ancient Troy, there was found, in the ruins of the sixth city built upon that site, an arch in the Mycenaean style. No doubt a rapid increase in the population of Mycenæ had resulted in migrations to the coast of Asia Minor. The Trojan War itself, which belongs to the Heroic Age of Greece, was a great military expedition of Greek chieftains, and amongst them, no doubt, princes of Mycenæ journeyed to the Trojan shores to fight, as in more recent days, for the possession of the Bosphorus and the control of the rich corn-lands of that region. Other great city colonies were established in Asia Minor by the Ionians, another group of Greeks, remarkable throughout history for their free, daring, versatile spirit. And since these things happened in the days when Assyria held Asia Minor well in hand, we get in them a mixture of the Assyrian spirit, daring, bold, and overbearing, with the culture and rapid civilization of Greece.

Somewhere in the days before history, another group of Greeks, the Dorians, moved southwards, colonized the northern part of the Peloponnesus, and caused the fall of Mycenæ and Tiryns. They were an unlettered race, marked off by a peasant spirit of simplicity and ignorance from the keen intellect, love of beauty, and artistic sense that characterized the Ionians.

The next stage in the story of Greece shows us the Age of Homer, called by some the Age of Heroes, by others the Middle Ages of Greece. The old civilization, with its Eastern features of elaborate detail and oft-repeated style of ornament intermingled with the more natural features of the original race, had by this time passed away. In its place we find a simpler and more characteristic condition, on both the social and the artistic side. The land, by its geographical formation, was divided into various "states" ruled by a patriarch chieftain, who was king, priest, and judge of the people. He was advised by a strong council of nobles. The great body of freemen were farmers, but

physicians, "seers," and poets or "makers" were held in high esteem. Such slaves as existed were mostly captives taken in war.

A certain amount of Oriental influence still persisted in the dress they wore, in the bright Eastern colours, the light-fitting patterned robe of the women and the Oriental veil covering their cheeks. The latter wore a hood-like covering for the head, and the men still kept the pointed wedge-shaped beard of the East. But, contrary to the custom of the Oriental world, their women were held in high honour. A princess, it is true, supervised the washing-tub, and another spun the web that clothed her household; but Nausicaa and Penelope are the types of the perfect virgin and wife, the inspiration of their men-folk, just as in another type, that of Helen of Troy, we find one cause of a lifelong conflict between the nations.

The laws of this early race were few and simple. A traveller or a beggar might count on food and shelter, since strangers and beggars were sent by Zeus; and a fugitive was given protection from his pursuers. The actions of this imaginative people were ruled at every point by the gods and goddesses of the natural world; but during this period their religion may have progressed from the worship of nature powers to that of perfect human beings, living apart in Mount Olympus, but keenly interested in the fortunes of the race. So we find Athene, the warrior goddess, patron of the arts and crafts of civilization, representing the triumph of intellectual wisdom, presiding over the Acropolis on the Hill of Athens; and Apollo, representative of the perfect body, teaching men music and poetry and all that appeals to the emotional side of human nature; and many another deity whose influence was closely interwoven with the daily occupations of life. Such a living faith had a marked effect upon the Greek people of this period. For it was an age of colonization, when a rapid growth in population, the tempting nearness of the Ægean Islands and the shore of Asia, or, it may be, internal political troubles, urged each state to send forth emigrants and to plant colonies in

both east and west. So we find Greek colonies in Russia, in Africa, in Sicily and Southern France, as well as all along the coasts of the Black Sea; while the Mediterranean became practically an inland sea of Greece. And these immigrants were by no means of a primitive stage of civilization. They were able to bring capital with them and to employ the aborigines to work for them; they raised spacious cities and bred lordly cattle and built fine fleets. It was said of them, indeed, that they built as though they would live for ever, and dined as though they would die next day. The cord that bound them together as Hellenes, all the world over, was the bond of their religion. But this in course of time wore very thin, and we find them looking down with scorn on their motherland and breaking loose from her whenever they could.

Historic Greece—As the Greeks emerge into the light of history, somewhere about the eighth century B.C., we see them on our frieze in two very distinct groups. A change has been taking place that has transformed a pastoral people into townsfolk famed for their handicraft and trade; and the first group shows graceful, well-knit figures of youths and maidens, simply clad in tunic and flowing robe, with keen intellectual faces, clear-cut features, and beauty-loving eyes, against a background of buildings on fine, simple lines, based no longer on the stiff Oriental fashions, but on Nature's own designs. These are the Athenians, people of the city dedicated to the wise goddess who was patron of handicraft as well as of book-learning, men notable even in much later days for their restless love of novelty, their keen wits and quick emotions. They were energetic colonizers abroad, and at home were as famed for their love of experiment in forms of government as for their skill as traders and adventurers.

The second group consists of a band of sturdy young warriors, hard and strong of limb and stern of feature, whose whole training has been directed to making them forget themselves as individuals and to become perfect members of a warrior state. These are the Spartans, who were to become for a time the conquerors of all Greece and who bade fair once on

a time to reduce its civilization to their own primitive ideal. Their land-locked country cut them off from sea adventure, and thus they were in a manner forced to make military development their first aim.

Round these two city states most of the history of Greece can be grouped, even in the early story of the land. But it is in Athens, the sea state, that we find the really typical development of Greece. In her we see the change from a feudal state to a great manufacturing and trading centre, famous for its weapons, its metal work, its woven goods, its pottery. In the commerce which Athens carried on with all the known world, we see her giving up the use of cattle as money in favour of bars of iron and copper and later on of coins. The first standard coin was struck in Lydia at a time when the West was still using a system of "barter" and valuing goods in cows and sheep. Thus money became the Greek standard of wealth, a necessary step when all the trade of the known world was falling into Greek hands.

The limits of that world, too, were fast enlarging. The primitive Greek had placed the Gates of Hades, the "end of the world," at the western coast of the Peloponnesus; but the opening up of the great caravan routes to Central Asia, Russia, and even China, gradually pushed it out to some region of mystery, the Islands of the Blest, beyond "the Ocean."

The next great step was the introduction of a system of writing, probably on Phœnician models. The effect of this was immense. The adoption of a written code of law, supposed to be the work of Solon, really created a citizen state, in which all alike could claim protection for life and property. New intellectual ideas arose, were recorded, and exchanged. While Sparta, scorning books and book-learning, and trained by the State on strict military lines, was still in a primitive state of civilization, Athens bade fair to become the leader of Greece.

The City States—In the sixth century B.C. we find this condition developed during a period of consolidation and

unity. Everywhere the city states were growing fast, drawn together by the bond of religion, and especially by the yearly "fairs," or games, held at Olympia and elsewhere, in honour of the gods. A high ideal pervaded these contests. Only pure-blooded freemen might compete, with no stain upon them of sacrilege or murder.

At Delphi, the home of Apollo, were held the meetings of the Amphictyonic League, a kind of League of Nations on a tiny scale, which drew up an international scheme of laws for the various city states, and strove to prevent war; or, if this were impossible, to check its worst effects. Thus we find it enacting that the water supply of besieged cities was not to be cut off, and that no town, if a member of the League, was to be destroyed; and, though its aims were religious rather than political, it certainly acted to some extent as an "international agent."

Sparta and Athens—Meantime the military and autocratic state of Sparta and the economic and democratic Commonwealth of Athens were steadily emerging from the lesser states and preparing for a life-and-death struggle, strangely foreshadowing one that was to come some twenty-four centuries later. Year by year they grew more distinct as their characteristics differed more widely.

By this time the Spartans, the offspring of the sturdy peasant Dorian race, composed an aristocratic and despotic state, ruling the older conquered races as serfs and dependents, and ruled themselves by two kings, who were controlled by a board of five magistrates called Ephors, elected annually and possessing very wide powers. The Spartan knew no family life; he ate and drank and lived and died in public, and swayed the fortunes of his state by his vote on war and treaty, whatever his rank might be. His marked success in warfare when he came to grips with Persia shows the triumph of trained muscle and will over a vast unwieldy state that had lost its own simplicity in the overwhelming and undigested civilization of its conquered peoples; but they would have availed little without the aid of the Athenian fleet.

Athens stood, on the other hand, for the triumph of

mind. At an early stage a mythical lawgiver named Draco had well-nigh crushed the infant state by the severity of his legal code. Political rights were only for those who could produce a complete war equipment, and this placed so much power in the hands of a few rich nobles that the "small man" lost hope, got into debt, was sold for a slave to pay his creditors or fled as an exile from his native land.

To Solon is the credit due of laying the real foundations of Athens. He swept away this system, freed the debtors, limited the amount of land that could be held by one man, and gave the right of vote in the Assembly to the rich noble, the small landowner, and the labourer alike. Under these conditions the City of the Sea developed fast, becoming in the days of Cleisthenes a complete commonwealth, famed for its intellectual activity, its fervour of religion, its successful trade, its beauty of architecture, above all, for its power of individual thought and self-expression.

Nor was the great bronze statue of Athene Promachos, the "Fighter in the Front," which, clad in helmet and spear, ruled with arm outstretched over city and sea, a mere empty boast of later days. It was an Athenian army, aided, it is true, by geographical conditions, that saved not only Greece but the greater part of Southern Europe from the grasp of Persia on the "Day of Marathon," and so left an indelible mark on the history of the world. It was an Athenian fleet under Themistocles that, a few years later, drove the fleet of Persia headlong from the coast. The Spartan Leonidas had indeed played a noble part in his defence of the Pass of Thermopylæ with a handful of men; but Sparta, an inland state, knew nothing of seaman-ship; and it was Athens who finally set Greece free from fear of Persian tyranny and made her a foremost name among the nations of the world.

The Golden Age of Athens—The fifth century B.C. was the "Golden Age" of Athens. Under the skilful guidance of Pericles, wisest of statesmen, she had become the foremost state of Greece, watched indeed jealously by Sparta, but able to subdue one reluctant state of central Greece after another till she was overlord of all. She was the mother of

rich colonies, the islands of the sea looked to her as mistress, her own trade was world-wide. Within her walls rose glorious temples, and within the beautiful Parthenon, dedicated to the Maiden Goddess of the city, the wooden statue of Athene had been covered with plates of ivory for flesh, and of gold for raiment, by the sculptor Pheidias, whose pupils were to carve the famous frieze that you may see to-day, almost untouched by age. The face of the goddess is strangely typical of the Greek character as found in the northern part of the peninsula. As she stands there resting upon her shield, the face is full of that joy of life that was the secret of Greek vitality. There is a hint of quick intuition in the mobile lips, the speculative brow, the alert pose ; and mingled with it is a look of grave wisdom that reminds us that one of the chief legacies of Greece to the world at large was the power of hard, clear thought, as hard and clear as her own sculptures. For still, in the Modern World, some twenty-five centuries after the Golden Age of Greece, we reason by her methods of thought and abide by her intellectual laws. Our greatest philosophers look back to Socrates and Plato and Aristotle as their masters ; our most modern scientists owe something to the Greek discoverers of the theory of atoms ; our dramatists are still to some extent bound by the conventions of the stage of Æschylus and Sophocles and Euripides. There is, indeed, no form of modern intellectual activity that was not, to some extent, developed and, so to speak, standardized in Ancient Greece.

Yet, at the height of apparent success, the foundations of Athens were already crumbling. The economic wisdom of Pericles had for a time staved off one danger by forming city colonies as an outlet for the unemployed, and by insisting on the principle that "not poverty, but the spirit of idleness that refuses to defend itself against it, is looked on with contempt." In the plays of Euripides and Aristophanes we see the restless spirit of the age, the growing contempt for religious faith, the bitterness of soul that cried out for the right to the fullest kind of life for every man, without knowing how to use the means to attain to it. In vain did Socrates,

the philosopher, and Plato, his interpreter, preach a system of morals founded on knowledge and will-power. The typical Athenian after the days of Pericles was Alcibiades, that brilliant and versatile youth, scorning gods and men alike, full of egotism and love of singularity for its own sake, and so utterly indifferent to the welfare of his mother state that he was prepared to sell her to Sparta or to Persia if he could but get his price. Foiled in this, his sheer weight of personality pushed him into the leadership of Athens for a brief period; but his real weakness of character was seen in the way the city fell, through acts of utter carelessness on his part, between the opposing buffers of Sparta and Persia.

It was the supreme chance of the War State against the Intellectual State; and intellectual freedom went down with a crash before the discipline which in other forms was her own greatest necessity. For a few bitter years Greece as a whole was to feel the effects of an iron autocracy, of a military rule waged by Sparta in alliance with Persia. It was a short-lived supremacy for Sparta; for the strength of the latter lay, not in the senate-house, but on the battlefield. Yet it left Greece torn by internal conflicts and a ready prey to Philip of Macedon, the Man of Iron, when the troops of Macedon swarmed down upon the plains of Attica. For Philip found there no union of states, no supreme leader, but an army composed of mercenaries; and her only true patriot was the orator Demosthenes, who had in vain stirred his fellow-citizens to preserve their liberty.

Yet the fall of Greece was saved from being a catastrophe, a mere triumph of brute force, by the character of her future ruler Alexander, the son of Philip, whom we have already seen as the conqueror of the East. It was impossible for him, the pupil of Aristotle and the embodiment of all that was finest in Greek civilization, to make Greece a mere appendage to a half-civilized state. His own ideal of kingship was one that should influence men, not by force, but by deeds of chivalry and nobility; as the personification of the ancient Greek hero Achilles, he would bring back a Golden Age to Greece. And for a time Alexander actually did succeed in

holding together a vast empire by the strength of hero-worship. A greater achievement was the joining of the opposing forces of East and West by making the city Alexandria the centre of world commerce, the centre also of a League of Nations that stretched from Athens to another Alexandria in India. The appearance of this city of Alexandria was as a sign and a symbol. Built foursquare to the four quarters of the earth, and intersected by two great thoroughfares at right angles to each other, she beckoned to every part of the known world, calling students of every nation to the doors of her immense library, her museums, her lecture-rooms, the centre of all science and all philosophy, where Euclid taught mathematics and the "intellectuals" gathered at his feet.

Yet it has been well said that "the Greece we all worship is not the far-spreading Empire of Alexander, but the group of related, autonomous city-states, where intelligence and commercial skill were qualities of citizenship, and citizenship was the essence of civilization."¹

The legacy of Greece to the world was a political and moral experiment hitherto unknown; "an ideal of the sane mind in the sane body"; and an indication of the true meaning of Democracy in its best and fullest sense.

The effect upon the world of the work of Alexander was immense. Everywhere the Greek tongue was spoken and Greek ideals were spread; and when the scientific investigation of Ancient Babylon was mingled with the clear-cut, essentially modern thought of Greece, the result was in every respect a signal triumph for intellect over force.

Yet as an Empire, Greece in the days of the Roman invasion no longer existed; and when, a century and a half after the conquest of Philip, the Roman general Flaminius announced that she was free, she had forgotten how to use her liberty and fell prostrate before the Roman spears. But in one sense she was never conquered. Her most bitter enemies always ended by absorbing her civilization and adopting her ideas; it was from her that all the countries of the world obtained their standards of law and architecture,

¹ G. H. Perris, *History of War and Peace*.

of music, poetry and sculpture. Even her religion, transformed to suit a sterner race, migrated to Rome. Her political theories have influenced the whole world ; and her hard, clear methods of thought have been adopted by every nation in every age down to the present day.

EXERCISES

1. What is the legacy of Greece to the modern world ?
2. Account for the rapid development of Greek civilization.
3. Bring out and try to account for the main points of difference between Athens and Sparta.

CHAPTER VI
THE "SPLENDOUR OF ROME"
(750 B.C.—A.D. 14)

THERE next appears upon our frieze of history a well-ordered legion of warriors, mingling in their veins the blood of three rival nations, the Etruscan, Sabine, and Latin races, and following a brazen eagle as the symbol of their world-wide ideals.

They represent the race that was to conquer not only by force of arms but by sheer weight of a perfect political organization, and by their practical realization of the meaning of Authority in its widest and fullest sense.

"If there is a people in the world," says their own historian Livy, "who can call Mars its founder and forefather, it is certainly the people of Rome, who, exchanging the shepherd's staff for the warrior's sword, have subjected the whole world to their rule."

The patriotism of the writer lays stress upon the military glory of Rome in later years, but it says nothing of the ideals of law and order, of strong government and training in citizenship, that marked the difference between a war State, such as that of Assyria in its comparatively brief existence, and the vast organization out of which Rome developed her mighty Empire. For military skill was only one of her methods of expansion; and a much greater part was played by her road-building and her colonies, and her method of governing them.

The difference between Greece and Rome is equally well marked, in spite of the fact that in later days Rome borrowed her religion, her literature, her art, straight from the country she had vanquished.

The spiritual, emotional, and artistic side of life appealed little to the Roman, whose ideal was comprised in the word "citizenship," and to whom civilization meant the outward condition of law and order, the well-built city rather than the well-equipped mind.

"I am a citizen of no mean city," boasted one of her sons in the early days of the Christian Church; and such words must have been often on the lips of those who claimed Rome as their mother. Lacking the "spirited youthfulness," the joy of life that distinguished the Greek, the Roman possessed instead a "stern and calculating manliness" that produced the fine ascetic character known all over the world as the "old Roman" type.

The origins of such men would be full of interest were they not so closely overshadowed by myth as to be almost unrecognizable. The earliest race of Italy were probably immigrant Iberians, perhaps hailing from Africa, or farther East from the Caucasus Mountains, men who finally moved on west to Spain, and south to Sicily, where their characteristics survive in the Basques and Sicilians of modern days. They seem to have been small and slender, dark-eyed and dark-skinned, with well-shaped hands and feet. The next invaders, Indo-Germanic tribes coming down the valley of the Po, who called themselves Ligurians, broke up into various scattered colonies of Samnites, Volscians, Latins, Sabines, Umbrians, and in Ancient Venice, at least, under the name of Illyrians, possessed a fairly advanced civilization.

The Etruscan Invasion—Then came a wave of invasion by a mightier race, the Etruscans, who spread rapidly across the plain of the River Po and over Latium and Campania. They were a mysterious people, hailing probably from the valleys of Western Asia, and had reached Italy on their "trek" through Central Europe. Conjecture has linked them with the Hebrews, with the Scandinavians, with the Iberian aborigines; but nothing certain is known of their origin.

The Ancients called them Pelasgi, and painted them as a wild fierce people such as probably belong to a very early period of volcanic disturbance and earthquake. They seem

to have held aloof from the other Aryan tribes, from which their round heads and short stout figures distinguished them, as well as their dark and gloomy temperament. But they nevertheless reached the highest civilization known in Italy before the era of Rome ; and Rome herself bore the impression of many of their customs, while their superstitions, such as the foretelling of the fate of man from the entrails of a slain beast, were deeply ingrained in Roman ritual.

The underground tombs of these people, the vases and temples of Tuscany, show the strong influence of Egypt and Assyria, perhaps by way of Phœnicia and of Greece at the stage of the Mycenæan period of civilization. They built their cities high upon the hills ; they were at home on sea as on land ; and as in course of time they overran most of Italy, we are bound to regard them as in some sense the ancestors of Rome herself.

Probably these Etruscans were the Tarquins of the legendary period, before the middle of the eighth century before Christ. The Romans, then a shepherd tribe, settled about the banks of Tiber, acknowledged their supremacy for a time, and when Rome shook off their rule she did not forget what they had taught her. Her police system—the lictors and the *fascēs* ; her insignia of office—the purple toga and the curule chair ; her drainage system—the Great Sewer, called "Cloaca Maxima" ; her early architecture as seen in the Temple on the Capitol ; her calendar, her metal-work, her pottery—all were Etruscan ; and when Rome appears on the pages of actual history, her sons undoubtedly showed traces of Etruscan as well as of Latin descent. Moreover, of all the primitive civilizations of Italy, the Etruscan is the only one that survived to any extent, and is the only one handed on, through Rome, to the Modern World.

The Heroic Age—The Heroic Age of Rome shows us the origin of the Republic at the period when the "rule of kings," that is, of the Etruscans, was finally demolished. In the years of warfare between the infant state and the alien tribes by which Rome was surrounded, we find the reasons that made her inhabitants a military people instead of a

pastoral tribe. No doubt her position near the mouth of the Tiber had much to do with her rapid progress ; for even at the beginning of the days of the Republic we find the Romans making trade treaties with Carthage, then the chief commercial city of the Mediterranean.

Let us glance for a moment at the stage reached by Rome about the fifth century B.C., when the Republic was an accomplished fact. During the past three hundred years the Romans had become definitely transformed from a pastoral race to a commercial and military people. The need of protecting themselves against the hostile tribes that surrounded them had forced them, in the first instance, to take up sword and spear ; and by this time all citizens were bound to take their place in the ranks of the army in time of war.

At the head of the Republic were placed two Consuls, or "colleagues," for the space of one year ; at the end of that time these were generally appointed to the governorship of a province and were not re-elected. In time of war, since a consul was strictly the city magistrate, and was not supposed to leave Rome during his term of office, a dictator was appointed for six months at a time to control military affairs.

The religion of the Romans, as well as their art, was either inherited from the Etruscans or, in later days, borrowed from Greece. At this period their religion was closely connected with the pastoral occupations of their ancestors, and Flora, the flower-goddess, Saturn, the god of the seed-sowing, Janus, the two-headed sun-god, facing east and west, were among their chief deities.

A college of Augurs interpreted omens by the flight of birds or the entrails of beasts ; another college of Pontiffs, or bridge-makers, regulated matters of faith as well as matters of hygiene.

Both the religious and social instincts of the Roman were centred round his homestead, and in every household was found an altar to the Lares, or spirits of the dead, and to the Penates, the deities who presided over the dwelling. In their honour was lighted the fire upon each hearthstone ; and

sacred fire played a chief part in the Temple of Vesta, where it burned perpetually under the care of six vestal virgins, a symbol of that burning spark of vitality that was to make this small and comparatively unknown city the centre of a vast and enduring empire.

Aristocracy and Democracy—The two and a half centuries that followed the founding of the Republic were a period of external and internal warfare. Inside the city there raged a long struggle between the aristocratic Patricians, the descendants of the first "fathers" of Rome, and the democratic Plebeians, descendants of non-Romans who had swarmed in for purposes of refuge or of commerce. Little by little these Plebeians worked out their own salvation as citizens, wresting from the aristocratic party, first, their Tribunes or special representatives, whose *veto* could prevent the passing of an unrighteous law, then their equality with the Patricians in private rights. As the struggle continued, various privileges of the Patricians were gradually surrendered, until finally all the public offices were open to Plebeian and Patrician alike. Next to the Consuls, the most important officials were: Praetors, who were the chief justices of the Republic; Aediles, who were at once police magistrates and superintendents of temples and other public buildings; Quaestors, who had charge of the public treasury; Censors, who were responsible for the periodical census lists, giving the rank, property, and assessment of each citizen, and also had control of the public land; and Tribunes, already mentioned, who were appointed for the special protection of the common people, and whose functions were therefore mainly negative or restrictive. But the real seat of power in Rome was the Senate, or Council of Elders, composed mostly of ex-officials, which practically controlled all public business.

The Expansion of Rome—During this time an unceasing conflict was being maintained outside Rome over every yard of the land that was to form the nucleus of her future empire. At first it was a mere border warfare against neighbouring tribes, all of which were gradually absorbed or dispersed. Then came the great struggle with an alien foe, the fierce Gauls of

the North, who burnt the city to the ground. Thence rose a new Rome, strengthened and purified by suffering, stretching her arms both North and South, and maintaining her hold on what she won by means of flourishing colonies connected by the straight and well-made roads that led from the heart of her city, like arteries, through the land of Italy.

For a while the South of Italy, an old Greek colony and still known as Greater Greece, withstood her with the aid of Pyrrhus, king of Epirus, a famous general and cousin of Alexander the Great. For the moment North faced South, and it even looked as if the latter might prevail. But, though Pyrrhus gained more than one victory over the Romans, they cost him very dear, as he lost thousands of men, and he was so much impressed by the courage of the Roman soldiers as to declare that with them he could conquer the world.

More important than the gain of all Italy was the rapid absorption by Rome of the spirit of Greece. The glory of that land, as seen first in Magna Græcia, then in her trade intercourse with Greece herself, dazzled the eyes of the Romans, and kindled in them the determination to make that country their own. Their historians wrote in Greek, and that language was taught in every school. For a while the actual conquest was delayed by the long warfare with the Carthaginians which drove that people, famous for their wealth and commerce, from Sicily, overcame them in Africa and Syria, and finally left scarcely one stone of their famous city as a remembrance of her ancient greatness.

When the great names of Hannibal and Hasdrubal were trampled in the dust before the oncoming legions of Rome, Greece was the next to fall, gazing with sorrowful eyes at the seizure of her fair statues and treasures of art, which were carried off to Italy by a general so ignorant of all that they implied that he told the master of the ship that bore them that if they were damaged they must be replaced at his own cost.

Yet the culture of Greece was but a thin veneer over the Roman civilization of the third century B.C. During the next hundred years all the energies of Rome were absorbed in the wars that made her mistress of Spain and Gaul, of

Syria, Egypt, and Asia Minor. East and West the world clanged with the noise of her warfare, and the century preceding the Christian era saw her the conqueror of the known world. For in the East Pompey had overrun Syria in 62 B.C., in the West Julius Cæsar from 58 to 50 B.C. had made himself master of Gaul, and Augustus, the future Emperor, had conquered Egypt on the South in 30 B.C., just two years before the Empire was established.

Economic Conditions—But while Rome was thus absorbed abroad in her conquest of the world, her conditions at home were rotten to the core. While her best citizens were fighting in the field, her worst were left to govern the city and the home provinces. Rapidly there arose a system of bribery, extortion, and "land-grabbing," which drove the small freeholder and the yeoman from the soil and left the land to be tilled by slaves. Unemployed labourers swelled the lowest stratum of town population. Scarcity of food made them dependent on foreign supplies; need of money left them a prey to the "publican" or tax-collector, who contracted for the taxes wrung from a starving people and made an immense profit out of the job. A demoralized populace, forgetting the dignity of labour, clamoured for free bread, while the rulers were becoming more and more absorbed in the hunt for plunder in the East. Nothing but a prolonged period of peace, as well as a radical revolution in her government, could have saved Rome at this crisis.

Yet outwardly her power was colossal. Seven centuries of almost incessant warfare had transformed the primitive village on the Tiber into the centre of a vast Empire. At least a hundred different races, ranging from the highest types of civilization in Greece and Egypt to the barbaric tribes of Gaul, "Germania," and Spain, owned her sway. When Augustus Cæsar, her first Emperor, was crowned in 28 B.C., he could look forth from the walls of Rome to an Empire whose frontiers on the West were the Atlantic Ocean and the Channel between Britain and Gaul, a frontier soon to be extended by the conquest of Britain; on the South, the African desert; on the East, the river Euphrates, and soon

to include also Mesopotamia and Arabia ; on the North, the rivers Rhine and Danube.

These frontiers had been fixed by a warfare that had scarcely ceased for centuries ; it was the chief gift of Augustus to the newly-formed Empire that he caused the Temple of Janus, whose doors stood always open in wartime, to be closed for a period long enough to introduce an era of construction in place of the devastation of past centuries.

The inner weakness of the sprawling Empires of the Ancient World had been shown again and again by their inability to hold what they had won. The strength of Augustus is seen in the fact that he understood the meaning of consolidation even better than that of conquest. Four things were needed. The frontiers must be held, and held in strength. Hence we find the picked legions of Rome in full force guarding the distant points of Empire in Gaul and Syria, in Spain and Africa, on the Rhine and Danube banks, where they formed armies of occupation, and often intermarried with the native women. The second pressing need was a well-organized system of administration. Proconsuls, or legates, responsible directly to the Emperor, ruled the conquered provinces, enforcing Roman law and customs, giving the vanquished good government and protection from their foes.

The third need, that of means of communication, was met by the straight-paved high roads, roads that have never been excelled in construction, which led from all the chief points of the frontiers direct to Rome. On these a special band of centurions acted as couriers, speeding from Rome to the outskirts of the Empire on swift horses, kept ready for them from stage to stage.

Lastly, under a just method of taxation, the population of the conquered provinces, as well as that of Italy herself, began to prosper exceedingly. Trade flourished ; fine public buildings arose ; a literature, second only to that of Greece, developed under the immediate patronage of the Emperor himself, and the great names of Ovid, Virgil, Horace, and Livy became famous throughout the known world. To some degree, in the midst of a luxurious civilization, the Roman

kept his strain of hardness. His chief amusements were the great gladiatorial combats fought in the amphitheatre, with the cry of the combatants, "Hail, Cæsar! We who are about to die salute thee!" in his ears. Yet even now the seeds of decay were visible. He was content to be a spectator instead of an actor, and, like the onlookers at a modern football match, was more ready to use his voice in cheering others than to risk his own limbs.

Under the rule of Augustus the whole appearance of Rome was transformed, and the saying that he "found it brick and left it marble" is almost literally true. Even in these days we find that most of the remains of imperial Rome date from his time. But the Modern World owes more than a debt of fine architecture to the man who founded the Roman Empire. The organization which Augustus established was to last, modified but essentially unchanged, without a break, for fifteen hundred years, until the Empire itself finally vanished.

The soundness of an Empire thus organized is proved, not only by the length of time it lasted, but by the fact that it survived unmoved the inefficient and vicious rule of such emperors as Caligula and Claudius and Nero. It looks indeed as though a genius for empire-building was innate in the Roman temperament and could not be destroyed by the effect of scandalous careers at Rome; for the rule of these men was as strongly efficient outside Rome as it was weakly inefficient within her walls. Perhaps this is due to the fact that the proconsuls of those days were better men than their emperors, and this in spite of the fact that the mother city offered no good training-ground for empire-building. The spirit of Rome was yet intensely Roman; and her vast Empire was still in those days regarded merely as a convenient means of taxation for the benefit of the Mother Country. Never in the writings of this "classical" period do we find the idea of imperialism set forth as a worthy ideal. The city of Rome was always the object of their adoring praise.

With the domestic tragedies that dogged the steps of the emperors of the first centuries of the Empire we will not

deal. Let us turn our eyes instead with reverence and awe to an event that took place in the little town of Bethlehem, a tiny spot in the great Roman Empire of the East, in the twenty-fourth year of Augustus, seven hundred and fifty years after the founding of the city of Rome.

There were few in those days to recognize the tremendous nature of that event, the birth of the Divine Child Who was to set up a new Ideal for the world and to be the Founder of a spiritual Kingdom that was to outlast all the changing empires of the centuries to come.

The birth of Jesus Christ took place at a time when the old religious faith of Rome was practically dead. We have seen how, on the intellectual side, Rome had been swamped by the learning of Greece ; and when she adopted the latter's spiritual ideals these were at a stage when they were expressed rather in systems of philosophy than in actual doctrines. So, at the beginning of the Empire, while the ordinary man in the street had ceased to take an interest in a faith in which only the ignorant peasants of the countryside really believed, the "intellectuals" of Rome had ranged themselves on the side of the teachers of the Epicurean or Stoic or Platonic philosophies.

Augustus was far too astute not to see the danger in this. He realized that religion has always been the strongest bond in the unity of nations, and that decaying temples were only an outward sign of the decay of the spiritual and most important part of man. He knew, too, that it was the loss of her religious faith that led to the disunion and weakness of Greece and to her ultimate fall. So he made an heroic effort to revive the ancient beliefs of the Romans. His famous "Testament," engraved upon his tomb, stated that he erected more than eighty temples in the city ; but he knew that these were but empty shells unless the personal element of love and adoration could be revived. It was useless to fan the flame of devotion for a dead Jupiter or Mercury or Juno ; the only way was to make himself the centre of this religious revival. So he, himself an unbeliever and not even a philosopher, took the title of Pontifex Maximus, the head of the ancient college

of priests ; and before the end of his reign divine honours were paid to him and a " Temple to the Divine Augustus " reared its head in Rome.

Yet, even in the midst of his attempt to make himself a god, there seems to have existed in his mind an uneasy premonition that his claim to divinity would soon be shown to be a shadow of the substance. A legend of his days, which has a curious confirmation in an ancient inscription, says that on one occasion the Senate proposed to confer divine honours upon him. But the Emperor, as he stood in the Temple of Jupiter on the hill of the Capitol, saw a vision of a woman bearing a child in her arms, standing upon an altar. So, says the legend, he consulted the Sibyl whose office was to explain such things from her oracle-haunted cell at Cumæ ; and she replied that it signified the coming of a king from heaven, who should be born of a virgin. And to this day, in apparent confirmation of this fact, there stands an ancient altar within the Christian Church known as the " Ara Coeli," which is universally believed to have been erected in the Temple of Jupiter by Augustus. It is inscribed with the words : " Ara Primogeniti Dei "—the Altar of the First-born God.

The effect upon the world of that apparently insignificant Birth, Life, and Death in a remote and despised region of the Empire will be seen in the story of the Mediæval World.

BOOKS RECOMMENDED FOR FURTHER STUDY

HELMOLT	<i>Universal History.</i>
SIMCOX	<i>Primitive Civilization.</i>
SAYCE	<i>Ancient Empires of the East.</i>
MASPERO	<i>Dawn of Civilization.</i>
"	<i>Passing of the Empires.</i>
KING AND HALL . .	<i>Discoveries in Chaldæa, Egypt, and Western Asia.</i>
BALL	<i>Light from the East.</i>
BROWNE	<i>Fourteen Centuries of East and West.</i>
SOUTTAR	<i>History of the Ancient Peoples.</i>
BURROWS	<i>Discoveries in Crete.</i>
BURY	<i>History of Greece.</i>

SHUCKBURGH	<i>History of Rome.</i>
TUCKER	<i>Life in Ancient Athens.</i>
DE LA FOSSE	<i>History of India.</i>
BREASTED	<i>Ancient Times.</i>
MYERS	<i>General History.</i>
LAVISSE ET RAMBAUD	<i>Histoire générale.</i>

SECTION II

THE MEDIÆVAL WORLD

CHAPTER VI

THE FALL OF THE ROMAN EMPIRE

(A.D. 30-600)

STRICTLY speaking, the Mediæval World dates from the Fall of the Roman Empire in the fifth century after the birth of Christ. Long before that time, however, we see upon our frieze of history a medley of figures, confused as to race and nation, advancing with threatening gestures upon the centre of the Empire. From their original home, somewhere in Central Asia, these warriors had been, for centuries, pouring forth in waves of destruction over the surrounding countries. The Persians knew their fighting powers, the Macedonians their persistence. For the moment the Ukraine in South-West Russia had been the home of one of their peoples, and thence they migrated to the Danube banks. Always from behind they were pushed forward by the sheer weight of other barbarian hordes, until they broke in a great wave over the borders of Italy and overflowed into Africa, Gaul, Hispania, to the uttermost limits of the Empire. In their turn these others were displaced by Vandals, Vandals by Huns, Huns again by fresh hordes of Vandals following in their track, while Lombards, Franks, Saxons, and the countless tribes known collectively as "Germans" surged on from time to time in the place of one or other of these races.

Differing widely from one another in their characteristics, they all alike followed the same tracks of invasion, and attacked

the Empire, sometimes in its weaker and outlying parts, sometimes at its very heart.

The Work of the First Four Centuries—The Fall of the Empire of the West was preceded by four centuries of outward splendour and strength, beneath which the actual elements of weakness were concealed. During these years we see the long line of Roman Emperors, magnificent, triumphant, ruling with strong hand the whole of the civilized and most of the uncivilized world. We may even see the Aryan invaders from Central Asia, known as Goths and "Germans," beginning, in their admiration for an organizing genius they utterly lacked, to absorb the imperial idea and to settle down for a while as colonists of Rome.

We see, moreover, the enormously important work done by Rome in imposing upon the scattered portions of her vast estate an ideal of unity, a spirit of cosmopolitanism, in place of petty race standards, so that all national distinctions became merged by degrees into the two great central ideas of Empire and Citizen.

From this only the Jews and the Greeks stood aloof—the one from their deep-rooted belief that they, and they alone, were the Elect of God, the Chosen People, whose national traits must be jealously guarded for ever; the latter from a pride of intellect which, even in their conquered state, made them regard their conquerors with lofty scorn.

This ideal of the Unity of the Empire, with the imperial city as the heart of all, was the chief legacy of Rome to the World, and we shall find it persisting through the centuries in spite of the rents made by her conflicts with Goth and Vandal and Hun. And just when the whole fabric threatened to crack and split asunder in consequence of the ceaseless blows from barbarian invaders, there came to her aid an influence that had been developing, with a swift and steady growth, throughout these early centuries. Just as the Empire, all unconsciously, came to the aid of Christianity in its earliest days and helped to spread its doctrines by means of her far-flung tentacles, her excellent system of roads, her universal employment of the Greek tongue (which made the

teaching of the new faith possible in every part of the known world), as well as by the fury of her persecution ; so the organization of the Christian Church, with its great central authority, its outlying missionary centres, helped to support the falling Empire and to preserve the Roman methods and standards of government when one part of the Empire had crashed to its ruin.

For the very power that had been subjected by Roman Emperors to bitter persecution for three hundred years became in spite, or rather, in consequence, of this, a great political as well as spiritual force, with her own governing body "reproducing within herself the imperial system." Her local churches looked to Rome as their centre and authority, her provinces and dioceses corresponded with the divisions of the Empire, and in the end her spiritual and temporal authority grew so strong that Emperors had to bow to her will.

This will be seen very much more clearly later on, when we realize what might have been the fate of Europe at the fall of the Empire of the West, if this "Kingdom of God on earth" had never come into existence.

Meantime, let us glance at the outstanding features of these first six centuries of the Christian era.

The Years before the Fall of the Empire—The first three centuries show a pageant of almost unshadowed brilliance. The Empire had touched her highest level of prosperity. Her commerce, industries, art, and letters had made her famous for all generations. Almost every part of her vast estate had been raised by her to a higher pitch of civilization than the world had yet known. Even far-away Britain showed tokens of her progressive spirit in the "villas" or country houses, with their mosaic floors, in the "baths," and in the coins and urns and burial-places of her dead.

In the fourth century a note of weakness is heard. Even the insignificant province of the Western Sea heard it and wept to see the legions that brought Britain prosperity and civilization hurried back to defend the borders of the motherland from invasion. Other signs of insecurity were noted by those who looked beneath the surface, in spite of the fact that her

army could boast that it had been only twice defeated during an incessant conflict of eighty years, that her cities were numerous and magnificent, that her people, in spite of heavy taxation, were exceedingly prosperous, that barbarian countries had developed into civilized provinces under her rule. The surface was indeed very fair. Never again for nine hundred years was Europe to know such fine cities connected by good roads, such harbours filled with shipping, such a system of posts and hostelries for the messenger or the trader, or such a perfect legal organization, touching the very nerves and sinews of her vast system.

Yet during the next hundred years, within, indeed, an extraordinarily brief period, the whole of the Western Empire of Rome had crashed together in a swift and appalling destruction.

Let us glance back for a moment at three outstanding features of the two centuries before the crash occurred.

Diocletian—At the close of the third century the Empire was ruled by an active and able prince, the Emperor Diocletian. He had found that Empire threatening to crack to pieces in the hands of a number of petty rulers, generals of armies or governors of provinces, who had become for all intents and purposes monarchs of the lands they administered.

Realizing to the full the importance of the unity of the state in days when Europe was far from ready for the national idea of independent kingdoms, Diocletian took a strong line.

He divided the Empire into four portions, three of which were ruled by colleagues who all acknowledged his supremacy. Thus Gaul, Britain, Spain, and part of North Africa were governed from Treves; Italy and the remaining provinces of North Africa from Milan; Greece, Thrace, Macedonia, and the Danube provinces from Sirmium on the River Save; Asia Minor, Syria, Mesopotamia, and Egypt from Nicomedia on the eastern shore of the Bosphorus, and these last by Diocletian himself.

Thus, by this system of subdivision, the real power of the actual ruler could make itself felt in every quarter; the barbarian races were absorbed, and prosperity was restored

to the Empire. And in order to carry this through with a high hand, Diocletian, ignoring the Senate, and not even residing at Rome, made himself an absolute monarch, whose word literally was the law of every citizen within the Roman world.

Strangely enough, this clever and able man completely mistook the character of the one organization that would, more than anything else, have helped to strengthen his ideal of the unification of the provinces. The edict which he issued for the persecution of the Christians deluged the Empire with the blood of martyrs; and this, by driving fugitives far and wide throughout the lands he ruled, served only to spread the doctrines of the religion he hoped to destroy. The blood of the martyrs became the seed of the Christian Church; but none who saw the beginning of that awful reign of terror lasting from 303 to 313 could have foretold the extraordinary way in which it was to end.

The Growth of the Christian Church—For one of the four successors of Diocletian, in the year 307, was Constantine, proclaimed as Emperor by his troops, in the province of Britain over which he had ruled as Cæsar. He at once found himself opposed by a rival, Maxentius, who ruled the Italian province from Rome. And it was in his march upon that city that Constantine is said to have seen, in broad daylight in the sky, a flaming cross crowned by the words in Greek, "In this sign thou shalt conquer."

The victory that followed was the triumph of the persecuted faith. Even if the conqueror himself did not become a Christian till some years later, the Christian Church had no more to fear. In the year 313 the Edict of Milan declared the absolute freedom of Christianity, and ordered that all churches, lands, and property that had been confiscated were to be restored at once.

The most remarkable feature of this conversion is not its miraculous origin, or the speed with which the whole matter was carried through. It is the fact that the whole Roman world, which ten years earlier had almost unanimously combined to stamp out a hated form of religion, had, within that

short space of time, completely changed its mind and was more than ready to bless what it had so lately cursed. The effect of persecution cannot be weighed or measured; and the spirit which produces many converts as the result of the death of one martyr is not unknown, even in modern days.

Another act of Constantine the Great has made his name famous and influenced profoundly the story of the Roman Empire.

It was he who removed the seat of power from Rome to Byzantium, and who erected upon the promontory on the Bosphorus, on the site of the ancient Greek town, the city of "New Rome" or Constantinople. So great and powerful did this become that it could never take an inferior place; from henceforth it was to rank with Rome as one capital of a divided Empire.

The position as well as the history of the city was unique. For more than ten centuries Constantinople was to stand as the bulwark of Europe against incessant hammering from Eastern foes, to remain unmoved when the whole of the Western Empire was swept away. She was able to keep the Turk from overrunning Europe in later years, and thus to safeguard the newly born kingdoms from being crushed and dominated by an enemy, alien in civilization as in religion. Within her walls, up to the time of her fall in the middle of the fifteenth century, she preserved the treasures of Greek literature, the remnants of Roman civilization, at a time when both were threatened with extinction; and thus became, even in her own destruction, the mother of a new era of civilization for the West.

The minor acts of Constantine, his reorganization of both the civil and the military systems, are overshadowed by these two vast achievements. He left the Empire strong and undivided at his death in 337, having earned for himself the title of the greatest of the Roman emperors.

Within fifty years Theodosius, the last emperor to rule over the whole Empire, saw her prosperity at its height. From the Scottish shores in the west to the Euphrates in the east,

from the coast washed by the North Sea to the deserts of Arabia and the Sahara, he presided over eighteen vast provinces, each at a high stage of civilization. Beautiful cities, fine churches and cathedrals, public halls, baths, libraries, villas, and gardens were frequented by a people differing in race, colour, and tongue, but all alike proud to be accounted citizens of the Empire, and to obey a system of laws which it had taken four centuries to bring to perfection.

And so the fourth century passes away in its glory; and the fifth century, which was to see the utter break-up of this vast system, as far as the Western Empire was concerned, casts its shadow upon history.

The Barbarian Invasions—The hordes of barbarians, whom the Romans call by the general term of “Germans,” now pressed forward in a surging mass; their steady movement from east to west had been checked by the barriers of the Empire, and those barriers now had to go. In the swamps and woodlands of the northern and central parts of Europe they found free space for their activities, and they could not be restrained from overrunning the south and west. Some of them, indeed, had already tarried so long upon the borders of the Empire that they had invaded it “not as savage strangers but as colonists,” full of admiration for a system of government entirely lacking among themselves, while at the same time they despised the citizens who had lost the power of using it for their own protection.

Such were the Visigoths under their ruler Alaric, who had passed his boyhood as a hostage in Constantinople. He came not as a barbarian, but as nominally a Christian, with some amount of education; and had Theodosius fulfilled his promise of making him general of the Eastern part of the army, he might have come as the ally of Rome. As it was he became her most bitter foe.

Macedonia and Greece were the first to be harried by him; and only the position and strength of Constantinople saved the Eastern Empire from ruin. But it was upon Rome, not upon the city of Constantine, that Alaric had fixed his determined gaze; for always in his ears sounded that

mysterious prophecy, "*Penetrabis ad Urbem*" (Thou shalt penetrate to the City).

And Rome was doomed. For even had Alaric and his Visigoths failed, there stood on her northern frontier vast numbers of "Germans"—Franks, Saxons, Burgundians, Allemanni, Vandals—ready to fling themselves upon the western half of the Empire. But Alaric did not fail, though he was hampered by an enormous host of non-combatants, seeing that the Goths carried their women, children, and goods along with them. For a while he was obliged to retreat eastward, while the Vandals were overwhelming Gaul in one great wave of destruction. But Alaric was only biding his time. In the year 408 his army stood before the walls of Rome, waiting for famine and pestilence to do their deadly work within. In vain the Senate tried to frighten him with the numbers of their fighting men. "The thicker the grass, the more easily it is mown" was the grim answer of the Goth.

But Alaric was a noble foe, and on this occasion risked a mutiny among his troops by his refusal to allow the city to be sacked.

Two years later the bad faith of the "puppet" Emperor whom he had set upon the throne destroyed the last hope of mercy at the hands of Alaric the Goth. Although her public buildings for the most part escaped destruction, Rome was sacked and plundered.

But within a year of that act of pillage it was noised abroad that Alaric the Conqueror was dead.

To the Mediæval World came the unwilling realization that the fall of Rome was final. "The great city has been overthrown with the crash of a mighty slaughter," cried St. Augustine, Bishop of Hippo, in North Africa. And St. Jerome from Palestine echoed his cry: "The frame of the world is falling in pieces. What can be safe if Rome can fall?"

Yet for another fifty years the Empire of the West, in spite of renewed blows, managed to retain a feeble flicker of life.

Although little permanent harm had been done to the structure of the city by these first waves of attack by the

Goths, it might well have expected annihilation after the invasion of the Huns under Attila, the "Scourge of God." This terrible, half-human personality, hailing, with his savage hordes of misshapen and repulsive followers, from an Empire carved out of Asia, now advanced upon Europe. Before him cities fell one after another, and the hills and plains over which he passed whitened with the bones of slaughtered peoples. What could save the heart of the Empire from destruction at the hands of one of whom it has been said, "He touched nothing that he did not destroy"?

The first onrush of Attila chanced to be upon Gaul. Orleans would have fallen before it had not the Visigoths, who from conquerors had become settlers in that land, driven him back upon Troyes. Then, in the Mauriac Plain, a terrific battle followed between the Huns, "demoniac horsemen with flattened noses and small fierce eyes . . . whose ferocity had filled the world with dread," and the allied forces of Romans and Visigoths, fighting together against barbarism. Had Attila won the day, the fate of Western Europe would have been sealed, and the civilization of the Western World, extinguished by the rule of the Tartar, could not have been revived for many a century. But, after a long day of desperate hand-to-hand fighting, the Hun was forced back across the Rhine, and one of the decisive battles of the world had ended in favour of a civilized Europe. Yet the Hun had not left his work undone; and the whole of Gaul as far south as Orleans lay a desert of waste land.

This was in 451. A year later Attila was in Italy, sweeping the fair cities of the Empire into one great dustheap of ruin and desolation. At length he stood before the walls of Rome. And there a marvellous thing was seen. There came from the city to meet this brutal conqueror a calm and dignified man dressed in the simple white robe of the Pontiff of Christendom. A strange parley must have been held between these two utterly different personalities; and as the resolute hawk eyes of Leo the Great gazed upon the half-human countenance of the hideous and bloodstained dwarf, it may have been, as writers of the time declare, that the lower

nature was awed and overcome by the spiritual force of the Pope.

It is certain that Attila cared nothing for threats of excommunication, even if Pope Leo had thought fit to make them; if it were not personal influence exercised over a superstitious character, we must look for the cause of Attila's withdrawal in some more prosaic fact, such as the sickness of his troops in the unhealthy marsh land round Rome. No such search is necessary, however, and the "Remember Alaric" of Leo the Great might well have carried dread to the heart of one whose only fear was that of death.

At all events, he did withdraw, and Italy knew him no more. For in the next year he died a drunkard's death in his tent in the midst of the Hungarian plain that he had made his temporary abiding-place; and in the internal struggles that ensued among his followers, his vast Empire broke to pieces.

The whole episode of the Huns was a strange and significant interlude in the drama of Mediæval Christendom. For twenty years both Eastern and Western Europe and almost the whole of Asia were terrorized by the appalling personality of the Tartar emperor, whose name became for centuries synonymous with the idea of the Scourge of God, the dread of the whole world. In Scandinavian and Teutonic literature he still lives as the robber of the buried gold of Sigurd and as a hero of the *Nibelungenlied*. To this day the Magyars of Hungary trace their descent from his race; but the most direct descendants of the Huns were the Seljukian Turks, of whom we shall hear later on. To us he stands as an example of the real weakness of mere brute force against the powers of organization and intellect. There had been wholesale destruction, it is true, while great provinces, paralysed with terror, had watched in helpless inaction. But the battle of the Mauriac Plain and the withdrawal of the Huns from Rome had shown that the mad fury of wild beasts could be overcome by the forces of mind and personality, even when the case seemed desperate indeed.

Two years after the death of Attila it seemed as if even forces such as these could no longer save the doomed city of Rome. When the Visigoths had strengthened their hold over Gaul and Spain and, expelling the Vandals, the earlier conquerors, had driven them to form an Empire in Northern Africa, they were in reality preparing to deal the last blow at the heart of the Empire. For the Vandals, dissatisfied with the power they held in the Mediterranean so long as Rome evaded their sway, now appeared in a vast host before her walls.

Wearied with years and toil, Pope Leo no longer availed against the new and determined foe, and in 455 Rome was captured by the Vandals, while her nobles were carried off to North Africa as captives. Sacked and ruined, the phantom of the city that once had ruled the world lingered on for another twenty years. And then her wretched puppet king "Augustulus"—the "petty Augustus," as he was scornfully termed—was forced to abdicate by the Gothic chief, Odoacer, who insolently sent the imperial crown and robe to Constantinople as a sign that the Western Empire no longer existed.

Causes of the Fall of the Roman Empire.—More interesting to us of to-day than the actual facts of the barbarian inroads are the causes which brought about the fall of this greatest of world empires.

One underlying cause was no doubt the inadequacy of the army in face of the enormous masses of the foe. It must be realized that the armies of the Goths, Huns, and Vandals were no picked hosts, but whole nations in arms, which often overbore the forces of the Empire by sheer weight alone. On the other hand the barbarians were hampered by the very fact of their unwieldy masses, and especially by the wagon-loads of women and children and property which accompanied them.

The real cause of the undoubted weakness of the Roman army lay in the fact that it was now largely composed, not of citizens fighting for their homes and hearths, but of mercenaries, often recruited from the barbarian colonists upon the borders. There was no citizen force upon which to fall back.

The people of the Roman cities were unwilling to bear the burden of warfare, free "bread and games" had weakened the fibre of the manual workers; luxury and the quest for pleasure as the one aim of life had completely transformed the old nobility; and the steady decrease of the birth rate, always found in a decadent era, had dried up the source of material, either for leaders, or producers, or for the rank and file of the army.

During these centuries, again, there had come about a marked decrease in the agricultural population. Tempted by high wages and a more luxurious standard of living, the tillers of the soil had migrated to the towns, leaving behind them the old sterling qualities of vigour and endurance which had formerly marked their race.

Such were some of the conditions that brought about the destruction of the Western Empire. What that destruction meant it is difficult, even after the Great War of this century, fully to realize.

While Rome had been expanding, her servile work, the burden of road and bridge building, fortifications, and harbours, had been performed by her millions of slave prisoners. When this period came to an end and she herself was on the defensive, the slaves rose in revolt, and those who had been freemen were forced by economic conditions to take their place. Poverty led to famine, famine to plague. The middle-class citizens, crushed under an impossible burden of taxation, no longer tried to keep up a standard of citizenship; and the Empire was threatened with what has been described as "a calamity far more terrible than any of the quick destroying maladies to which nations are liable—a tottering, drivelling, paralytic longevity."¹

We have seen what an advanced state of outward prosperity had been reached by the cities of Italy and Gaul during the fourth century. Long before the end of the following epoch all these cities lay in ruined desolation. Rome herself, after five terrible sieges, barely survived as a pile of derelict buildings that overlooked the unhealthy marsh created by

¹ Macaulay, *The Romance of History*

the destruction of her aqueducts. Beyond her walls the fertile plains and fair hill cities of Etruria were now a deserted wilderness. Over all Northern Italy lay the blight of the breath of Attila and his Huns.

Odoacer—Slowly and gradually a kind of faint revival awoke in the land when Odoacer formed a “kingdom of Italy,” with himself as absolute ruler and Ravenna as the capital. But the Romans were now a conquered race, though not actually enslaved. The Goths, who alone were allowed to carry arms, who paid no taxes, who owned more than a third of Italy, were now their masters. The rest of the Empire was in no better case. Gaul was still stunned by the scourge of Attila; Spain was entirely devastated; in Northern Africa St. Augustine died at the moment that the Vandal hosts had surrounded the city of Hippo, which, with Carthage and Constantine, were all that were left of a once noble province of the Empire. Even in far-off Britain the effect of the fall of Rome left the country “a serpent-haunted wilderness, the country of the dead.”

Effects of the Barbarian Invasion—Enough has been said to show the ill-effects of the Barbarian invasion. There is something to be said on the other side. Centuries of luxury and soft living had, as we have seen, enfeebled the once vigorous citizens of the Empire; the strong infusion of Northern blood, wild and undisciplined though it was, restored to them the lost qualities of vigour and vitality. That mixture of the fearless courage and tenacity of the barbarian with the instinctive habits of law and discipline that marked the Roman citizen must have produced no despicable kind of character in those dark days of history.

One other advantage of the break-up of the Empire can be still more clearly seen. In those years of weak Emperors, Rome, left to herself, would always have drawn an inflexible line between her citizens and the outside world, since the day was gone when she had been strong enough to “Romanize” all those who dwelt upon her borders.

Now, when her Empire was broken up, the hordes of barbarians had their chance of sharing in the privileges of

an organization that was to endure long after the fall of Rome. The invaders retained their own customs, it is true ; but gradually these became modified by Roman laws and Roman ideals. If the barbarian had conquered Rome in one sense, in another Rome conquered the barbarian. Even as early as the fifth century itself, that period of licence and destruction, we hear the echo of the future in the words of a Gothic chief.

“ I have found by experience,” he said, “ that my Goths are too savage to render any obedience to laws, but I have also found out that without laws a State can never be a State. I have therefore chosen the glory of seeking to restore and to increase by Gothic strength the name of Rome. Wherefore I avoid war and strive for peace.”

But by far the most important effect of the inrush of Northern nations was the influence upon them of the greatest civilizing power the world has ever known, the power of Christianity. We shall see better how this worked when the ferment of unrest that followed the fall of the Western Empire had settled down.

Let us glance briefly at one or two of the outstanding features of the century that followed the last siege of Rome.

The Dark Ages—It was for Europe a period of violence, lawlessness, and barbarism. For more than two centuries the Northern conquerors were to fight each other for the lands wrested from the Romans ; and these years were the true “ Dark Ages ” of History, since scarcely any records of them were ever kept. Over Gaul and Spain and Britain hung a thick cloud of gloom. All we know is that the one prevailing power was that of Force.

But in Italy, owing to the intervention of the Emperor of the Eastern Empire—sometimes known as the Later Empire of Rome—the curtain is lifted on occasion, as was the case later on in what was to be known as the Kingdom of the Franks.

Just as, on the first invasion of Italy by Alaric, the whole race of the Visigoths had migrated with him, so now the nation of the Ostrogoths, freed from the bondage of the

Huns, moved under their leader, Theodoric, against Odoacer, the ruler of Rome, and made themselves masters of Italy in the year 493.

The Kingdom of the Franks—In that same year an event took place farther to the West that was to have even more important consequences. The Franks of North-West Gaul had as their king one Clovis, who in that year married Clotilda, a Burgundian princess, whose father had ruled the south-west region of Gaul. This maiden was a Catholic, the daughter of a mother who had kept the true faith in the midst of Arian surroundings ; and her influence over her warlike husband must have been remarkable. For Clovis, finding himself on the point of being overwhelmed by the tribes of Allemanni, on what is now the border of Alsace, vowed to adopt the "faith of Clotilda" if he were preserved from defeat. Finding himself victorious, he asked for Christian baptism and at the same time ordered all his nobles to follow his example. On the Christmas Day of 496 Clovis, with three thousand knights, was received into the Catholic Church in the Cathedral of Rheims, and thus he became the first ruler in the whole of Europe to profess the faith that had its centre still unmoved in Rome. For at this period, it must be remembered, all the conquering races of the Empire, as well as most of the Emperors of the East, were either pagans or Arians—that is, they denied the doctrine of the Trinity. Only in Rome the Catholic Church, the one unchanging and stable constitution in the midst of a tottering world, though in a tiny minority, stood firm for the early faith.

And now she could count one adherent, and that no unimportant ally. For the Franks, under the strong leadership of Clovis, rapidly extended their sway, driving back Burgundians and Allemanni and Visigoths ; so that at the end of the reign of Clovis, in 511, the Frankish Empire extended over almost the whole of Gaul and ranked as the leading nation of the West. Her ruler was known as the "Most Christian King," his nation as the "eldest daughter of the Church." From it, in later days, was to emerge a hero-figure who absolutely dominated the mediæval imagina-

tion, and who was to found the Second Empire of the West.

Theodoric the Ostrogoth (493-526)—Let us pass on to Italy, which we last saw in the grasp of Theodoric the Arian Ostrogoth. For thirty-three years (493-526) this remarkable man ruled the land with a tolerant justice amazing in one of his origin and race. His story cannot be told in detail here, but he interests us as a fine type of the barbarian who had been so strongly impressed by the methods and customs of the Romans, that he determined to adopt them in his new kingdom. In the face of his uncivilized hordes of followers this was no easy task ; nor was it easier to hold the balance true between conflicting beliefs in a land whose heart still beat from Rome as a centre. By his marriage with the sister of Clovis he made alliance with the only kingdom of the West that had yet emerged as a serious rival to his own ; through the marriage of his daughters he maintained a connexion with most of the other nations of the West—Burgundians, Visigoths, Thuringians, and Vandals. It was during his reign that the vigorous Northern influence first left its mark upon an enfeebled Italy.

Justinian (527-565)—The year after the death of Theodoric there steps upon the stage of history an Emperor of the Eastern Empire, Justinian by name, who is notable for two reasons. In his time a successful attempt was made to include Italy within the borders of his Empire ; and the code of Roman law which he drew up became the basis of the legislative system of Europe. The latter, because it was permanent, is a far more important fact than the more spectacular conquest of Italy. That, indeed, was the work, not of the Emperor, but of his marvellous general Belisarius, the Napoleon of the Mediæval World.

It took eighteen years of constant warfare to drive out the Ostrogoths, and after them the Franks, who had become of late years the plunderers of a doomed land. And when at length Italy was once again included under the title of the Roman Empire, she was but a ghost of her former self. All her cities, save Ravenna, had been plundered and ravaged ;

the whole land lay a desolate waste, dotted here and there with piles of ruins. Rome herself, five times besieged, was a mere circuit of walls surrounding a heap of shattered buildings. Wild beasts made their homes where once a princely Roman held his court, and priceless treasures were buried under the dust and debris of a broken world.

In a later chapter we shall see how this laid Italy open, as an easy prey, to a fresh band of invaders, men who belong to the stirring story of Charlemagne, the Emperor of the Second Empire of the West.

Effect of the Christian Church—We can understand more clearly now the part played by the only institution that stood firm during this period of storm and stress. We have already seen how the Christian Church, with its seat of government at Rome, had commanded the respect and even the submission of Vandal and Goth alike. In the midst of the anarchy that threatened Europe during the two centuries that followed the fall of the Western Empire, the Church was the only power that was not entirely prostrate before the disaster of the times. It stood, indeed, as the one means of preserving all which was to survive out of the crumbling wreck of Roman civilization. Even apart from matters of faith, it was necessary to have a centre, strong in traditions of reverence and supremacy for the Western World; and for this there stood the Papacy, with the figure of Leo commanding it in the fifth century, and that of Gregory in the sixth. Both popes earned the title of "the Great," and both dominated for a while the period in which they lived. And though for two hundred years they and their successors looked upon a desolated Europe and a dying civilization, they took a noble revenge upon their foes. For the next five centuries they sent forth a ceaseless stream of missionaries, who carried not only a message of faith and hope to darkened souls, but also the torch of a civilization that must otherwise have flickered out. Thus in the early part of the fifth century Ireland was converted by St. Patrick, sent by Pope Celestine. Towards the end of that century, as we have seen, King Clovis and his Franks were baptized, through the influence

of one who looked to Rome as her authority. In the sixth century Augustine came from Gregory the Great as the Apostle of England ; and later on a host of missionaries carried the Faith over Central and Western and Eastern Europe.

And as Romè sent forth her missionaries to preach the Gospel of Christ, she also gave them a system of moral teaching, based on the principles of justice, honesty, and truth, which was bound to be the real foundation of civilization.

Security of life and property, the mutual relationship of trust and confidence between man and man and between nation and nation, are included in the meaning of the word ; and this it was which, in closest connexion with the teachings of the Christian faith, was to tame savage humanity and civilize a barbarian world. It has been said that social well-being is but civilization in act, and to achieve this was not the least of the Church's aims.

It was this that gave to the mind of Northern Europe a stirring, energizing, and life-giving impulse ; this that gradually put an end to a system of tyranny that bade fair to extinguish the poor and oppressed. In the days of pagan Rome it had been the custom to look upon the labouring classes as beings of an inferior mould. In the eyes of the Northern barbarian the soldier was of far more importance than the agriculturist, who was generally a slave. It was left for the Christian Church to insist on the equality of all men in the eyes of God, to open her sanctuary to the fugitive slave, to raise even those of low degree to the dignity of her priesthood ; and by the widespread influence of her religious Orders, to teach the beauty of learning, the dignity of labour, the glory of art and music and science.

CHAPTER VII
THE EMPIRE OF ISLAM
(A.D. 622-1058)

IN the story of the fall of the Roman Empire we have been concerned almost entirely with events which affected Western Europe. But it must not be forgotten that, since the days of Constantine, the Empire of the East, sometimes called the Later Roman Empire, held on its way almost unmoved by the battering of the Northerners at the gates of the West during the fifth and sixth centuries.

From the beginning of the seventh century, however, the East was to be the arena of another struggle, destined to have an almost equally important influence upon the history of the world.

It was, in fact, all to the good that this eastern branch of the Empire was roused, roughly enough, from the lethargy which had come in the train of a long period of luxury and ease.

Heraclius (610-641)—The story centres at first in the figure of the Emperor Heraclius, whose colossal statue, found beneath the sea, dominates the modern town of Barletta, much as his personality dominated the Eastern World during this period.

The first achievement of this young monarch, who called himself "the Roman Emperor and Sovereign faithful in Christ," was to set in order the chaotic muddle into which his dominion had fallen, and to build up an army and fleet fit to deal with the power that was already beginning to eat away his Empire.

For, just as in the fifth century before the Christian era, the Persians had been the Masters of the East and the dreaded foe of the Balkan Peninsula ; so now, twelve centuries later,

they had seized the greater part of Asia Minor, overrun Syria, taken Jerusalem, and with it that relic of the True Cross which was Christendom's most precious possession; and now they were threatening the very heart of the Eastern Empire. The contempt with which Persia regarded the loose and disorganized realm of Heraclius can best be seen by a letter from the Persian king, Chosroes II, to Heraclius. It begins: "Chosroes, the noblest of the gods, king and master of the whole earth, to Heraclius, his vile and insensate slave.

"Refusing to submit to our rule, you call yourself lord and sovereign, and, having gathered together a troop of brigands, you ceaselessly annoy us. Have I not then destroyed the Greeks? You say you have trust in your God; why, then, has He not delivered out of my hand Cæsarea, Jerusalem, Alexandria? And could I not also destroy Constantinople?"¹ He goes on to promise "pardon and the necessities of life" if Heraclius will give himself up, with his wife and children, to his tender mercies.

The reply of the Emperor to this insult was to fling himself and his new-made army upon the foe in six great campaigns, which ended in the complete overthrow of the Persian Empire.

See him on that 14th of September 628, a day commemorated ever since in the Calendar of Christendom as Holy Cross Day, riding through the Golden Gate of Constantinople in a chariot drawn by four elephants, in the midst of a crowd delirious with joy at the deliverance of their city from the foe that had kept all Asia in dread for so many centuries. See him alight at the great cathedral of St. Sophia, built by his predecessor Justinian, carrying with him the precious relic that had been restored to Christendom by his prowess. See him, finally, as the successful leader of what had been, in one sense, the first Crusade on behalf of the Cross against the infidel, carrying back the Cross in triumph to Jerusalem and placing it, amid scenes of indescribable religious fervour, within the Church of the Holy Sepulchre.

¹ Quoted in Prof. Bury's *Later Roman Empire*.

Then the glory fades away. Three years later the death of an Arabian prophet seer, scarcely known as yet to the outer world, let loose the most extraordinary whirlwind of conquest that mankind has ever known. Within the next ten years the Arabs, or Mohammedans, as they must now be called, had overrun Palestine and the whole of Syria, mastered Egypt, the granary of Constantinople, conquered Persia, and were preparing to force the gates of the capital of the Eastern Empire.

Mohammed (570-632)—The story of the rise of the Mohammedan Empire is amazing in the suddenness, the swiftness, the success of its onset. For forty years there had lived on the hillsides near the Arabian city of Mecca a man of thoughtful and meditative mind, once a poor camel driver, afterwards the husband of a rich widow. Almost unknown, Mohammed dwelt amid a people who had outgrown their earlier nature worship and had become, for the most part, a degenerate race given over to drinking, gambling, and evil lusts. For them civilization had but spoilt the simplicity of their nomad shepherd existence; and the constant feuds between those who still lived the wild life of the desert and those who had settled on the south and west coasts of Arabia as traders prevented any idea of national unity.

One thing alone they had in common, and that was their reverence for their sanctuary, the Kaaba at Mecca, where was preserved a small stone, originally white in hue, which was said to have fallen from heaven on the day that Adam and Eve were driven from the gates of Eden. This was the object of great yearly pilgrimages, and thus became a centre of trade to and from the Red Sea; and thither, during the four months' truce held every year, the various tribes went up to buy and sell, and to worship with the only remnant of a faith that had once held "Allah," the God of their ancestors as of the Jews, in reverence, and which had now lapsed into the worship of idols.

It may have been that the study of the various types of pilgrim traders and a keen intuition of their spiritual

needs created in the mind of the unknown patriot an ideal of religion that was to place Mohammed among the "seers" of the world. Idol worship and the false beliefs of a bygone age must be swept away, and his countrymen must be converted to a new faith whose essence was "Islam"—complete submission to the will of God. To him the revelation had come in his mountain cave near Mecca, and by him the formula was passed on. "There is no God but Allah, and Mohammed is his prophet" became within a few years the creed of Arabia. The Mohammedan era dates from the year 622, when the seer himself was forced by unbelieving citizens to flee to Medina, where ten years later he was to die.

The formula became the creed, but it also became the battle-cry of a people who had in their blood a passion for fighting. The "Koran," their Bible, containing the teaching of their prophet, lays as much stress upon the "religion of conquest" as upon the duty of prayer and almsgiving and of abstention from pork and wine. When a paradise of sensual ease was assured to all who fell fighting for the faith against unbelievers, the Arab became a soldier to whom fear of death and retreat were alike unknown.

Within ten years of Mohammed's death the ideal of Islam had completely taken possession of the Arab tribes; and, in spite of their comparatively small numbers and poor equipment, we find them marching from their borders to join issue with the two most powerful nations of the world and to create a Mohammedan Empire in Western Asia.

Mohammedan Conquests—The Persian Empire, already shaken to its foundations by the conquests of Heraclius, fell an easy prey to them, and before the middle of the seventh century they had wrested Syria from the Roman Empire of the East. Mesopotamia on the one hand, Egypt on the other, became their strongholds, and soon they were battering at the sea-gates of Constantinople.

From the death of Heraclius in 641, for the next eight centuries, this terrible foe, fighting for a political as well as for a religious ideal which bade fair to make them masters of the world, cast a shadow of incessant dread over the

Empires of the East and West. Again and again Constantinople was besieged by the forces of Islam and barely managed to hold her own.

If she had failed to do so, the whole of Western Europe, in the days of her greatest weakness and disruption, would have been submerged before this last great wave of emigration from the East, and the seeds of Greek and Latin civilization, literature, law, and morals, as well as the faith of Christendom, would have been utterly destroyed. As it was, the once noble Empire of the East had shrunk by the end of the seventh century to such insignificant dimensions that Constantinople became almost the only refuge of the Western scholar, the only treasure-house of the art and literature and culture of the ancient world of Greece and Rome.

Meantime the Arabs, or Moslems as they were more generally called, were fast developing their own system of civilization at the same time as their conquests. North Africa, with its vast deserts, had been in the first instance a suitable abode for these children of the wild, who recklessly destroyed the city of Carthage and burnt Alexandria, with its famous library, to the ground; but they were an impressionable race, combining practical ability with extraordinarily high ideals, and they were by no means averse from adopting all that was best in the civilizations they destroyed. From simple desert warriors they not only rapidly developed into exceedingly shrewd merchants, since their swift conquests were continually opening up to them new routes for trade, but also into scholars and artists.

Progress of Islam—The period of the early Caliphate was the heroic age of Islam, and it reached its highest point in the days of the Caliph Haroun Al Raschid in the last years of the eighth century (786–809).

We all know that picturesque figure of the *Arabian Nights*, of whom romance has made a legendary hero. His was the personality that made the glory of Islam in those days, and even softened the view that Christendom took of the "infidel" when Haroun sent to Charlemagne the keys of the Holy Places at Jerusalem.

But the Caliph could show another face to the man who defied him without the power to carry out his defiance to the end. In those days tribute had been paid by an Empress of the Eastern Empire which her successor chose to repudiate in these terms :

" Nicephorus, King of the Greeks, to Haroun, King of the Arabs.

" The late Queen was too humble. She submitted to pay tribute to you when she should have exacted twice that sum from you.

" Now a man speaks : therefore send back the tribute you have received—otherwise the sword shall be umpire between me and thee."

To which the Caliph replied briefly :

" In the name of Allah, the Most Merciful.

" Haroun Al Raschid, Commander of the Faithful, to Nicephorus the Roman dog.

" I here read thy letter, O son of an unbelieving mother. Thou shalt not hear, but shalt see my reply ! "

And forthwith a huge force appeared before Constantinople, from which only the promise to pay tribute twice, instead of once a year, induced the Caliph to withdraw.

In the days of Haroun, the city of Bagdad, then the capital of the Empire of Islam, was the brilliant centre of the Eastern World. All that collection of wisdom and learning, of magic lore and science, of poetry and art, which the ancient Eastern World had stored within her old cities, was now gathered into Bagdad as the inheritance of the conquering race. She was the centre of the splendid roads dotted with caravanserais which stretched in long network from China to Western Europe, from India to Constantinople. Merchants and ambassadors of every race thronged her courts, and were welcomed at the magnificent palace of the Caliph. Beautiful rose gardens, stately mosques, graceful bridges, and well-planned conduits made the city a dream of beauty, through which wended the vast caravans laden with the silks of China, the furs of Siberia, the spices of India, and the leather goods of Spain.

The trade of the sea was also in Mohammedan hands, and while a thriving commerce with India and China was maintained, their warships rode unchallenged through the Mediterranean, and made a conquered Crete the base of their pirate raids upon the coasts of Greece and Italy.

The city of Bagdad was as famous for her learning as for her commerce. Scholars and poets were always sure of a welcome at Haroun's court whatever their creed might be. For tolerance and freedom of thought were the main characteristics of the Caliph, and a new idea the passport to his favour. A strange medley of intellects was found within the city, where the imagination of the Persian, the mysticism of the Hindu, the idealism of the Greek, and the keen common sense of the Arab were intermingled. Bagdad was the home of logic, of philosophy, of mathematics; her chemists cherished the hope of manufacturing gold, her astrologers were consulted for their knowledge of astronomy and natural science as well as for their magic lore. She was the university of the Middle Ages, with Schools of Medicine, of Philosophy, of Music, of Literature. And all this was in existence at a time when Europe, unlettered and ignorant, was only just beginning to recover from the shock of the barbarian invasions.

The reason of the vast and swift expansion of the forces of Islam is interesting from the economic point of view. It was the custom of the Arab caliphs, while leaving to the conquered lands their own methods of administration, to exact regular tribute from the conquered people. There was no compulsion to adopt the new faith; a choice of taxation or conversion was always given in the earlier years of the movement.

But after a while the material advantages of submission to Islam became so evident that a vast stream of converts adopted the faith of their conquerors, and the number of taxpayers became exceedingly small. The more religious their subjects, the less money flowed into the coffers of the caliphs.

Then came reforms. One ruler imposed a poll-tax on believers and unbelievers alike; another raised money from a ground-tax paid by all property owners, and levied tribute on the new-made converts. By this time the political and economic

side was even more important than the religious aspect, and the success of Islam, material and otherwise, was assured.

Islam in Spain—No wonder, then, that in the early days of the eighth century we find her forces threatening the gates of Europe. Constantinople had repulsed them, but there were other means of entrance.

Troops of North African Moors, who had readily adopted the faith of Islam rather than pay tribute, were sent as an advanced guard into Spain under the leadership of one Tarik, who has given his name to the strait over which he passed (Gibraltar : the cliff of Tarik, "Gebal al Tarik").

In Spain he found a Gothic kingdom which had known peace so long that it had lost the art of war. Grimly the Moslem gazed at King Roderick, "last of the Goths," riding into battle clad in robes of silk and gold, in an ivory car drawn by two white mules, and grimly again lent ear to the news that a few hours later this degenerate successor of a fighting race had been drowned as he fled from the field across the River Guadalquivir. From that time his Visigoths were scattered, and Southern Spain was in the hands of Islam.

Two years later the only remnant of the Gothic rule in Spain was to be found in the northernmost provinces of that land. The Moors had overflowed the rest of the peninsula, set up their capital at Cordova, and were living on terms of peace with the mixed native population of Roman and Gothic descent.

Islam in France—A further attempt to conquer the neighbouring land of Gaul proved a failure. The Franks, hardened by years of conflict, and led by their "Hammer Chief," Charles Martel, were able to hold the gates of Tours against the invaders. In this decisive battle, the former stood "inflexible as a block of ice" against their foes. Only in Southern France did the Moslems maintain their hold for a while upon some of the ancient Roman cities and the fortresses at the foot of the Pyrenees, remaining there as a thorn in the flesh of the Frank, and the "typical foe" of mediæval France.

Islam in Italy—Soon after the beginning of the ninth century we find the mark of Islam left upon Italy. In the year 827 the Saracens had made one of their most important

conquests when they took Sicily from the Byzantine governor, and thus were able to set up a post from which they could seize opportunities of conquests in Italy.

From the "Saracen towers," whose ruins still mark the coast between Naples and Palermo, the Saracens sighted the approach of hostile fleets and prepared to meet them. Later they pushed inland, and before the middle of the ninth century were taking a prominent part in the incessant feuds between the towns and provinces of Italy. Rome herself, on one occasion at least, was not free from their piratical raids, one of which was only frustrated by the united action of the western seaports against the invader. Again and again they appear as robber bands on Italian soil, though meantime, under their rule, Sicily was by no means behind the rest of the world in progress. It was not until the end of the eleventh century (1091) that they were finally driven out from all parts of Italy by the Norman invasion.

We have seen them as the freebooters of Europe, but it must be remembered that in acting thus they were no worse than their neighbours on every hand. Robbery and piracy, raids by which men, women, and children were carried off into slavery, were commonplace events of the Dark Ages of history. On the other hand, the Saracen, whenever he gained a footing on European soil, left behind him a legacy of culture that went far to balance the evil he did in his piratical raids. It was of a different character from that left by Greece and Rome, but, during the years that the latter were wellnigh extinct, it filled the gap made by the Gothic invasions by raising a valuable standard of civilization in a barbarian world.

In the very midst of her world renown, however, we hear the note of failure sounding in the ranks of Islam. For the free life of the desert, not the culture and habits of town life, was the only natural element for the original race from which Islam had sprung. "A tree swayed by the wind is dearer to me than this lofty castle. . . . A piece of bread in my desert home tastes better than the daintiest sweetmeat. . . . I long for my home in the desert. No palace can take its place."

This was the true heart-cry of the Arab, whom circum-

stances had made the successful trader, the wealthy merchant of the city ; and after the death of Haroun the real weakness that existed beneath the brilliant outward show began to appear.

Gradually the vast empire began to break up. Other powers appeared on the horizon. A revived Persia made itself head of the Mohammedan world at the end of the tenth century ; and fifty years later the Seljukian Turks ruled the Empire of Islam.

The Seljukian Turks—The advent of this race was to exercise a powerful influence over the Mediæval World. From the hills and plains of Turkestan the Turks descended in a flood upon the cities of the Mohammedans, much as did the barbarians upon Europe five centuries earlier. Quickly absorbing the religion of the conquered race, these Turks showed themselves strong, if narrow-minded, rulers, restoring order to the confused and dissipated Moslem World, and, settling down rapidly among its inhabitants, were soon accepted by the Moslems as their chieftains. When Asia Minor, after the year 1071, passed under their rule, the little power still exercised by the Empire of the East vanished for ever. For the invaders broke up the feudal system, under which the cities had been held by the Greek nobles, and gave the land, devastated by Persian or Arab raids, to a people who had for long years degenerated into serfs. So the Moslem was allowed to do what the Christian in his blindness had declined, since the chivalric spirit awakened by the Crusade had come too late to save the Roman Empire of the East.

EXERCISES

1. Trace the rise of the empire of Islam.
2. Show by a sketch map the extent of this empire in the tenth century.
3. Give a description of Bagdad in the days of Haroun Al Raschid, and compare it with any European city of that period in which you are interested.
4. Give your own ideas as to the underlying causes of the rapid rise of the Mohammedan Empire.

CHAPTER VIII

THE NEW NATIONS

(A.D. 600-900)

AS the gloom of the Dark Ages fades into the dawn of Mediæval Europe, certain groups of new nations emerge from the welter of races that had wandered throughout Asia and Europe during the past five centuries.

The most important of these, as far as history is concerned, was the Teutonic race, whose origin must be sought far away among the Aryan people of a prehistoric Asia. From this sprang Goths and Vandals, Angles, Jutes and Saxons, Franks, Burgundians and Lombards, Vikings and Normans, besides the other tribes known under the general name of "Germans," which were to remain as permanent occupants of Central Europe.

To the East, along the Danube shores, the fierce Slavs, of Aryan, though not of Teuton, descent, pressing hard upon the heels of the latter in the march of invasion, stayed their course and settled down in lands now known as Russia and Serbia. In the latter region they presently became the vassals of the yet fiercer tribe of the Bulgarians.

These last were of Tartar descent, closely akin to the Huns; and with Magyars, Finns, and other tribes of the Danube lands, belonged to the Mongolian race, from which sprang that tribe of Turks which was to flood the world of Islam. A few centuries later we shall see the formation of a second Mongolian Empire under that master spirit Genghis Khan, an Empire that was to stretch from the Danube to the Yellow Sea, and from the White Sea to the Persian Gulf; while in the far-distant Eastern waters we shall see emerging

from the obscurity of their early history the people of the distant islands of Japan.

Let us, to begin with, follow the development of the Teutonic tribes which were to make their influence felt, if not paramount, in every part of Europe.

Note first their steady movement to the West, a movement which presently brought some of their wandering tribes to the coast barrier of the North Sea, and forced them to settle for a while on the bleak lands round the Baltic. From there they were pushed on, either by growth of numbers or by the relentless pressure of other Teutonic tribes in the rear.

From the middle of the fifth century we find them swarming over the seas in their light boats to invade the land of Britain under their various tribal names of Jutes and Angles and Saxons. There they were to experience during the eighth century a fresh onslaught from the yet more northerly tribes of Scandinavia, who, as the Northmen or Vikings, were to exercise such an important influence over Western Europe.

The Lombard Invasion—During the sixth century the Lombards advanced from another quarter of Europe, along the Danube frontier by the old, well-trodden path into Italy, seized the land north of the River Po, and set up their capital at Pavia. From there, for two centuries (568–774), they threatened the rest of Italy, and actually conquered large portions in the centre and South. In spite of the fact that they absorbed the language and customs of the conquered race, the Lombard invaders never ceased to be regarded as dangerous enemies; and it was to check their further advance that Charlemagne, as will be seen, was summoned to Italy.

One important result of this Lombard invasion was as follows. Through their conquests, Italy, which was still nominally under the rule of the Roman Emperor at Constantinople, was split up into various disconnected parts, some in the hands of the Lombards, others ruled by the Pope as States of the Church. The authority of the Emperor was a dead letter, and hence the tendency increased for the separated districts to break up into small states, some under Lombard rule, some independent, some directly under the authority of the

Church, all of which were but loosely held together by their allegiance to the head of Christendom in the person of the Roman pontiff. Later, when the Normans made their appearance in Southern Italy, we get another cause of disruption in the land.

The Kingdom of the Franks—In these years, however, the race that counted most among the new-born nations was that of the Franks. No doubt they owed their pre-eminence largely to the fact that they had been the first Teutonic race to embrace the Catholic faith in an age when most of the new-comers had adopted the Arian heresy. This fact had certainly gained them the full support of the Church.

But the Frank had already won a name for valour on the battle-field. We have seen how Clovis had made himself master of Roman Gaul, driven the Allemanni tribes from Alsace, the Visigoths from Aquitaine, and made the Burgundians of the Rhone pay tribute. After that, he and his successors turned Eastwards, and overran Bavaria and Thuringia, till the "Empire of the Franks," the widest Empire ever founded by a Teutonic race, stretched from the shores of the Bay of Biscay to the River Inn, and from the Pyrenees to the River Rhine. Not that it ever was a united kingdom, but rather a number of principalities, ruled by Clovis and his successors, who were regarded as chieftains by the practically independent tribes of what is now Germany, and as kings by the subject races in Gaul.

The Carolingians (A.D. 751)—The eighth century saw a definite change in this respect. The heirs of the line of Clovis had earned at this time the title of the "do-nothing" kings, and had left their authority almost entirely in the hands of certain officials known as "Mayors of the Palace."

One of these, Charles Martel, the "Hammer," had won renown for himself as the victor at Tours, the battle which closed the gates of Gaul to the conquering hosts of Islam. His son, Pepin, dethroned the last of the Merovingian "do-nothings," and by the hands of Pope Stephen II was anointed "king by the Grace of God," the founder of the famous Carolingian dynasty, and the first to make the Frankish tribes

of the Lower Rhine the acknowledged rulers of the whole of the scattered Empire.

This was in 751. Five years later the Lombards were hammering at the gates of Rome and harassing every part of Italy by their incessant attacks. It was but natural that Rome, rapidly becoming independent of the rule of the Emperor of the East, should, by the mouth of her Chief Bishop, call for help to the nation that had now held the Catholic faith, nominally at least, for two centuries ; a nation, moreover, that had aided the conversion of Germany by the generous help given to the English Boniface, the missionary sent from Rome to the heathen tribes of that land.

Pepin at once struck two rapid and effective blows, which, though they served rather to stun than to destroy the Lombard power, added a considerable portion of Italy lying between Ravenna and Rome to the districts which now began to be called the Papal States.

But the real conqueror of the Lombards was the man whose personality was to dominate Europe for the next half-century, and the imaginations of Europeans for a very much longer period.

Charlemagne (771-814)—At the repeated summons of Pope Hadrian, this hitherto unknown chieftain, Charles, son of Pepin and “King of the Franks,” swept down from the Alps upon Italy, completely broke up the Lombard Empire, and having taken prisoner Desiderius, the Lombard king, assumed the famous Iron Crown,¹ and made Northern Italy (Lombardy) a part of his dominions.

This was but the overture to a long drama of successful conquest. His next achievement was to crush the heathen tribes of a Saxony in revolt, and to command them to accept either Christianity or death. A faith thus rudely forced upon a people, though the method was common enough in those days, could scarcely have had much spiritual or moral effect, and long years of constant warfare were to

¹ The Iron Crown, given by Pope Gregory I to the Lombard king on his conversion, was so called because a scrap of iron, believed to be a nail of the True Cross, was inserted in the golden circlet.

elapse before these rugged tribes could be considered either conquered or Christian. But still the religious ideal, however crudely presented, became eventually the most effective bond of union ; and when, at length, by the heroic efforts of the missionaries sent from Rome, as well as by the rough-and-ready methods of Charles, the nations had accepted the Christian faith, civilization as usual followed hard in its wake. Towns, schools, bishoprics were to be found at the beginning of the ninth century in a land that had been sunk in a state of almost primitive savagery ; and a Saxon peasant was to produce, somewhere about the year 830, a Christian poem founded on the life of Christ that, as the *Heliand*, stands conspicuously as a landmark of Early Teutonic literature.

Meantime Charlemagne had led his victorious army farther to the east, where the Avars, descendants of the Huns, had pushed forward to the Danube from their Caspian home. In the Danube plains, after years of hard fighting, the Frankish king broke at last the famous " Ring " or Camp of Chieftains, and so impressed the savage leaders with the force of his arms that they declared themselves willing to accept both the supremacy and the religious faith of one who could fight so well.

Most famous, perhaps, among the long series of his conquests, is the stand made by Charles against the Moors, the champions of Islam, who had begun again to harass the Christian chieftains of the region of the Pyrenees. Anyone who conquered a Mohammedan was sure of his laurels ; and the eyes of Christendom gazed proudly at the king who had driven back the forces of Islam across the River Ebro, and added a large part of Northern Spain to the Frankish Empire. Yet even he was not to depart unscathed ; for on his return through the Pyrenees the rear of his army was attacked by foes hidden among the mountains, and his nephew Roland, henceforth to be the darling of mediæval romance, was found dead by the avenging host of Franks which swept back upon the foe at the sound of the hero's horn. More interesting, if less romantic, is the fact that in this campaign Charlemagne actually fought in alliance with an Arab king against

his Arab foe, the first, but not the last instance of a Christian uniting his forces with an unbeliever against a common enemy.

Meantime fresh troubles had broken the long peace which Charles had given to Italy, and the eyes of Pope Leo III naturally turned again to the Frankish king for help. Sedition had broken out within the walls of the Holy City herself, and the person of the Pope had been in serious danger. Wounded and left for dead, Leo III managed to escape from Italy and fled to the camp of Charles, who received him with cordial respect and affection, and sent him back to Rome under the protection of an armed force that quickly put an end to the ambitions of the traitors.

The incident only served to hasten a movement that had been long in the minds of King and Pope.

The one thing that had remained intact in a broken and disintegrated Europe was the ideal of the Christian Church, and that in spite of the blows of foreign invaders and the treachery of her own sons. But in order to strengthen this ideal, as well as to give the new-born nations a central rallying point such as had already proved so signal a success in the Mohammedan world, the political unity of the Empire must also be asserted. It was no use to look to the weak rulers of Constantinople for a lead in the movement, for already there were signs of sharp dissension between the Pope of Rome and the Patriarch of Constantinople. So the Eastern part of the Empire was ignored, and a step was taken that becomes the central event in the Mediæval World.

The Second Empire of the West—On Christmas Day A.D. 800, during Mass in the ancient basilica of St. Peter at Rome, Charles, kneeling on the steps of the high altar in the dress of a Roman patrician, was solemnly crowned by Pope Leo III with the diadem of the Cæsars; while the immense crowd of onlookers shouted "Life and victory to the great and peace-giving Emperor Charles Augustus, crowned by God."

Outside the great building, so typical of the strength and stern simplicity of Rome, the Franks took up the cry. "In

that shout was pronounced the union, so long in preparation, so mighty in its consequences, of the Roman and the Teuton, of the memories and the civilization of the South with the fresh energy of the North " (Bryce, *The Holy Roman Empire*).

Eleven years later Byzantium also acknowledged the supremacy of Charles, and received in return Venice, soon to become the commercial gateway between East and West.

But the separation of the two parts of the Empire was now complete, and was only emphasized by the great schism of the eleventh century, by which the Eastern Church, with its centre at Constantinople, broke away from the West on a point of doctrine, and henceforth became an independent church.

Effect of the Second Empire of the West—The Second Empire of the West was destined to endure only for a brief period, and to break up almost entirely a few years after its founder's death in 814. But the ideal which it represented was to remain.

All through the Middle Ages, aided by the essential unity of the Western Church, this ideal is constantly to be found. The spirit of cosmopolitanism seen throughout Europe until the middle of the fifteenth century was its outcome. For many a long year the local idea of loyalty to province or monarch was merged in the homage paid to the head of Christendom and also to the Emperor.

It was these two forces—the Papacy and the Empire—that prevented Europe from splitting up into a number of little states under the "provincial" spirit of Feudalism; and though the influence of the Emperor was to decline after the year A.D. 1000, still it had not failed to do a work which the firmly established ideal of a united Christendom was then strong enough to carry on alone.

We can find the outward signs of this ideal of unity in the growth of Gothic architecture, in later years, in all parts of Western Europe; in the rise of universities in which were found scholars of every nation of the West; in a cosmopolitan art; and in a literature which claimed Charlemagne and Roland, Arthur and Cœur de Lion as its heroes, whatever might be the

language in which their deeds were sung. One language, Latin, became the learned tongue of Europe; while its daughter, French, under various forms of dialect, became the common spoken language of the governing classes in every Western nation of the Continent.

Lastly we notice one more effect of the Coronation of Charlemagne upon the Western World. The Pope had made the Emperor; thenceforth his was the power to unmake where he had made. Hence arose the beginnings of that long feud between the spiritual power and the temporal, which was to keep Europe in a ferment during so many years of the Middle Ages.

But in the days of Charlemagne these things were as yet unknown. His was the colossal task of holding together a vast Empire, of which the only bond at that time was an ideal imperfectly realized, often wholly ignored. And the greatness of the man stands out even more when we see him as the Frankish King, full of vital energy and enthusiasm for the civilization of every part of his Empire, than when we gaze upon the crowned Emperor in Rome. His great bridges, his fine roads, his plan for a waterway that was to join the Rhine with the Danube, were all part of his ideal. Missionaries journeying among the wild Teutonic tribes of Central Europe were sure of his assistance and protection. The administration of justice was secured by placing a governor or "count" over every district, who was obliged to hold a "county" court every month to hear the grievances of the oppressed. And, wisely enough, he did not attempt to force new legal codes upon his Teuton subjects, but based his "capitularies," as they are called, upon the popular laws of the various tribes, whilst allowing the civil law of Rome to exist along with them, just as the "Church" Latin was used as well as the dialects of the people.

Perhaps his most important gift to the European world was that of education. Within his "School of the Palace" the Lombard Paul taught history, and Peter of Pisa grammar, to the King and to his children; from the University of York came Alcuin the English scholar, to found the famous

School of Tours, and to become the tutor of the Emperor's young sons. No longer could mediæval Europe, even in its darkest corners, utterly despise letters when so renowned a prince became their votary, though another century was to pass before an influence of quite a different kind was to arouse a real desire for learning.

In the year 814 Charlemagne's work was finished, and the greatest figure of mediæval history was buried under the magnificent church built by him at Aix-la-Chapelle.

Almost immediately, under his successors, the Empire of the West began to break up, and, in the period of unrest that followed, it seemed for a while as though his grand ideal had perished. For a new power had arisen in Europe, a power that was all on the side of disruption and anarchy in these earlier years, although in later days it was to develop a strong and well-disciplined nation.

The Northmen in Europe—This nation was that of the Northmen, the last of the Teutonic migrants to advance as a wave upon Europe and to swamp a large part of the Empire of the West. Long before the days of Christendom these men had ploughed their cold northern shores and sailed their black boats over their stormy Arctic seas ; and years before Charlemagne had been crowned as Emperor, their trading adventurers had brought word of the rich lands of the South and West to which they had taken their furs and walrus' teeth, and inflamed other minds to go thither in the search for wealth. The ordinary ways of commerce did not appeal to a people fierce and restless by nature, fond of romantic adventure, utterly fearless by sea or land. As plunderers and freebooters they sailed forth from their barren shores, and the great Charles himself is said to have wept with rage at the story of their daring inroads upon the Baltic coasts of Northern Frankland and Friesland, lamenting that he could boast of no followers who would in like manner dare the stormy waters.

Soon they grew bolder still, descending like an avalanche upon the coasts of England, sailing up the mouths of the Elbe and Rhine, making Russia and Greenland their hunting-

grounds. In vain did Louis the Pious, son of Charlemagne, send missionaries to Scandinavia to try to convert these terrors of Christendom. Some effect was made upon Denmark, but the country as a whole remained heathen, and it was as heathens that the Danes descended upon England in the ninth century and made large part of it their own.

But later in that century it was the fertile soil and pleasant climate of the Frankish lands that most appealed to the Vikings. In those days the north-western portion of the Frankish Empire was split up into various petty kingdoms, such as those of Paris, of Burgundy, of Lorraine. The first of these, comprising the land between the Loire and the Seine, was to emerge later as the Kingdom of France; Lorraine, which then included the modern Belgium, and Burgundy remained as independent kingdoms acknowledging the overlordship of the King of Paris. South of the Loire the country was ruled by various powerful counts, who had almost entirely thrown off their allegiance to King or Emperor.

To the enterprise of an invading host of sturdy Northmen, a land so divided proved an easy prey. Coming first as settlers along the shores on both sides of the Loire, and venturing on their marauding expeditions even as far south as the coasts of Spain and Italy, they presently appeared as unmistakable invaders.

Under their leader, Rolf or Rollo, they descended upon Northern France and founded the city of Rouen—the town of Rou or Rollo—on the ashes of the former settlement. By the end of the tenth century the northern district of the Frankland had become Normandy, the land of the Northmen, and the invaders had become natives of the soil.

Already they had made permanent settlements in Ireland, where Dublin and Limerick were founded by them; the islands that fringe the coast of Scotland were entirely under their rule, Iceland and Greenland among their most flourishing colonies, and even America was not beyond their limit. But their most important influence was over a district, then inhabited by Slavonic tribes always at war with one another

which was to be the future Russia. It was on the occasion of one of these quarrels, in the middle of the ninth century, that Rurik the Northman is said to have been invited, with his two brothers, all of the Rotsi or Russi family, to rule over Russia and so keep the peace.

Russia—The tradition is vague and obscure ; but it may be that these heroes gave their name to the province of Novgorod, and ruled it until the end of the sixteenth century. Certainly Scandinavian names are commonly found in Russia, and the adventurous influence of the Northmen must have done much to open the channels of communication between the West of Europe and this great unknown region of Eastern Europe. Another link of communication was the conversion of Russia, during the eleventh century, to Christianity. Tradition says that Vladimir, Rurik's descendant, desiring a new faith, sent ambassadors to the chief representatives of the Catholic Church in Rome, of the Greek Church in Constantinople, of the faith of the Jews, and of that of Islam. Dazzled by the splendour of the ritual at St. Sophia, now in schism from the Church of Western Christendom, these envoys reported so strongly in its favour that its doctrines became the faith of Russia. The fact that Vladimir at this time had married the sister of the Emperor of the Eastern Empire had probably much more to do with the ruler's decision to make the religion of Russia that of the Eastern Church.

These various waves of invasion, combined with the fact that the Empire was now broken up and in the hands of a number of petty rulers, all fighting for territory, and quite unrestrained by any great central government save the vaguely comprehended influence of the Catholic Church, had plunged the Europe of the ninth and tenth centuries into a state of inconceivable anarchy and confusion.

The chief feature of this period is the growth of the spirit of Feudalism in Europe. Its rapid development was due, no doubt, to the need of opposing the Viking hordes by something more permanent and forceful than an "armed levy" of the population. Mounted soldiers, well-trained

fighters, were necessary, and so were fortified cities and bridges and castles. The fortress castle changed the whole character of the roving robber chieftain into that of the responsible noble, and placed him as a leader and ruler over the people beneath his walls.

Yet still the Feudal system maintained an atmosphere of violence, which had its outcome in the marauding bands of freebooters who kept all Europe in panic. These did but reflect the spirit of their rulers who fought for kingdoms or principalities; but it seemed clear that a passion for ruin and destruction was everywhere rife, and that an ordered method of life was an impossible ideal.

Even the influence of the Christian Church, which had kept the Europe of earlier days from utter disruption, seemed to have lost its power, and, when neither the crown of the king nor the loaf of the labourer was safe for any length of time from the hands of robbers, it seemed worth while neither to rule justly nor to labour for daily bread. When all were content to destroy rather than to construct, the dignity of honest labour became a lost ideal.

Nor do we find the system of Feudalism, with all its evils, opposed by the Church of those days. For in those troublous times the bishop had to handle the sword as well as the missal, and secular force bade fair to take the place of the spiritual bond of old. Yet scarcely two centuries after the death of Charlemagne the first faint dawn of a vast impulse towards better things was seen by those who still had hopes of a brighter future.

The first indications of reform came from the direction of Cluny, a Benedictine monastery founded in Burgundy by a few men who hoped to live within its walls a life more in accordance with the ancient ideals of Christianity than was possible in a world at strife.

By a curious paradox, it was the very men who withdrew from the world who were to teach that world how to live aright. These reformed Benedictines, in the spirit of their first founder, a spirit of "service instead of destruction, of love rather than strife," set before the Western World an ideal so

attractive and in such accord with sound common sense, that it brought forth in course of time not only a great revival of religion, but also a far higher level of civilization than the new Europe had yet known. "Every Benedictine community stood for one thing in Europe ; it preached the sacred dignity of labour and the hatefulness of destruction. In an age when men counted their manhood by the amount they could destroy, when their pastime, as their pride, was to wreck, or to prevent others from wrecking them, the rule which commanded handiwork as necessary to the soul's health reminded an astonished world of the dignity of labour." ¹

EXERCISES

1. Trace the origin of two of the modern European nations.
2. Account for the predominance of the "Kingdom of the Franks."
3. Show the effect upon Europe of : (1) The Viking Invasions ; (2) Feudalism ; (3) The Second Empire of the West ; (4) The Lombard Invasion ; (5) The Influence of Charlemagne ; (6) Monasticism.

¹ A. C. Welch, *Anselm and His Work*.

CHAPTER IX

THE EASTERN WORLD IN THE MIDDLE AGES

(A.D. 900-1300)

WHILE the Western World of Europe had been fighting its way through a period of disruption and confusion, the East, in a series of movements slower, though no less momentous, than those of the West, had been shaping the history of the world.

Some of these movements were to bring East and West into close touch during the centuries that followed the rise of the new nations of Europe. During this period, for the first time, we shall see the stored-up learning and philosophic spirit of the ancient Eastern World brought to bear upon the raw civilization of the West. But before we read how this came to pass, let us pass right across the great continent of Asia and look for a moment at the development of a little nation destined in the far future to play an important part in the shaping of the world of men.

Japan—The islands of Japan, volcanic in origin and highly favoured in climate and production, seem to have been peopled in the days before history by dwarfish cave-dwellers of unknown origin. These were displaced by immigrants, supposed to have been akin to the peasants of Russia of the Mujik type. If so, they were of Tartar race, hailing from Northern Asia, and this is the more probable because similar customs are found among both Tartars and Japanese.

For instance, it was the custom of both races partly to bury servants and horses alive round the grave cairns of a dead prince, in order to form a "living fence" to keep off evil spirits. The record of a Japanese Emperor who died in the year A.D. 70 says, "All those who had been in his personal

service were gathered together and buried alive in an upright position round his barrow. They did not die for many days, but wept and bewailed day and night. At length they died, and dogs and crows devoured them."

Japan possessed no records of national history till the eighth century after Christ, and no system of writing before the sixth century, when we find a long chronicle of traditions dealing with the Age of Gods and Heroes, from whom the Mikados, or Emperors, were descended. From these, though we get no political history, we glean some hints as to the progress of civilization among the Japanese, a progress which seems to have been singularly slow, measured by the more rapid development of the West. Yet there is a very early mention of silk-weaving, of clothes "fastened crossways by knots" as at the present day, of plates of bamboo and wood. Difference of rank was marked by certain tattoo marks on the skin. Theft was unknown, and other crimes were punished by the destruction of the whole family of the criminal. When a public man died, one of his clan was appointed as public mourner. This person might not comb his hair, wash, or eat. If the survivors prospered, he was rewarded with gifts; if not, he was put to death.

At the end of the second century A.D., after a long period of civil war, we hear of a mysterious queen. "She was old and unmarried and had devoted herself to the art of magic, so that she was able to deceive the people. They agreed to recognize her as queen. She has one thousand male servants; but few see her face save one man who brings her meat and maintains communication with her. She lives in a palace of airy rooms surrounded by a palisade and protected by a guard of soldiers."

The position of the Mikado was still more remote, as became his supposed divine origin. He was the head of a carefully graduated series of tribes, whose bond of union was the worship of their ancestors and of the sun, which they adored as a goddess.

There seems to have been very little connexion with the outer world before the sixth century, though we hear of pirate raids on Korea and an occasional embassy to China;

and this accounts partly for the very slow development of Japan. There was in time, however, a certain amount of trade, still with Korea, the nearest point of the mainland.

The sixth century brought the religion of Buddha to Japan, and with it a wave of Chinese civilization. Monasteries were built, and Buddhist monks became a power in the land.

The government of Japan was by this time (sixth century) entirely on feudal lines. All arable land belonged to the Emperor, and was sublet into small family holdings on a lease of six or twelve years. The rent was paid in the form of produce and labour. In spite of this, the country thrived apace, and by the ninth or tenth century seems to have been at the zenith of its wealth and luxury. The moral tone of its people was very low, for by that time the worst side of feudalism was apparent; the Mikado was a myth, and all power was in the hands of untrustworthy officials and nobles. Centuries of misrule and civil warfare followed. Law and order became unknown, and the custom of *hara-kari*, when the conquered fell upon his own sword and put an end to a dishonoured career, became common. The Samurai, originally peasant serfs, gradually emancipated themselves from that condition and formed a professional military class, with much power in their hands, as was natural in a nation without a constitution.

The first European to get into touch with Japan was the Venetian traveller, Marco Polo, who made his way through Asia to the court of Kubla Khan at Peking. There he heard much of "Cipango," as Japan seems to have been called in those days, though he does not seem to have visited the islands. The people, he says, were "white, civilized, and so rich in gold that the royal palace was roofed and paved with that metal." At the end of the thirteenth century the country seems to have made a far more rapid advance in strength than seemed possible in the past. For when Kubla Khan, the conquering chieftain of the Mongols, sent to demand recognition of his supremacy and the payment of tribute, he met with a scornful refusal. A favourite tradition tells of the Mongolian fleet of ten thousand warriors and four thousand

ships sent out against the daring little country, and of its destruction on the way thither by a typhoon.

Two centuries later, however, the land was in a perilous condition. For, owing to the extermination of the peasants, the hordes of freebooters which overran the country, and a disastrous civil war, Japan was forced to seek the aid of China, who set up an official "King of Japan" in return for a heavy tribute. It is remarkable, however, that this is the only instance of the country's loss of independence, and it was a matter of brief duration.

From the middle of the sixteenth century we find European traders visiting the country, and the barrier of centuries at last removed for a while. Yet it seems as though the exclusive self-concentration of Japan was not yet destroyed. Late in the sixteenth century the Christian faith had been preached there and Jesuit missionaries and Dominican Friars were busy at their work, when a rising of the peasants gave the jealous priests of Buddha their chance. The Christians were accused of being the cause of the revolt, and a great persecution began, in which thousands of priests and people lost their lives. In the year 1624 all strangers were expelled from the land; and hence, after little more than a century, the connexion between Japan and the Western World came to an end, and was not reopened again till the middle of the nineteenth century.

This brief glance at the early story of Japan may help to explain the importance of her present position. Slow in development, with strength repressed but by no means destroyed, she makes her entrance into the Modern World as a young fresh nation in the midst of old and sometimes decaying forces. Ready as she is to adopt all that is best in European and American civilization, she yet retains her characteristic spirit of exclusiveness. Her people are small in stature and her land comparatively small in population, but she is yet full of a vitality that made her the conqueror of the unwieldy forces of Russia. Her future career is one of the most interesting problems of the Modern World.

The Revival of Persia (10th Century)—But we must now

return to mediæval days, and regard upon our frieze of history a group of Eastern people which, in its threatening advance, reminds us of the dark year of Attila the Hun. First, however, let us glance at Western Asia, where we find in the tenth century a brief revival of Empire among the Persians. It was a small affair in comparison with that ancient Empire of former days ; but it had two marked effects upon mediæval affairs. By their military success under the warrior King Mahmoud, the Persians for a time took the place of the Arabs as head of the Mohammedan world. And, in the realm of literature, this same Mahmoud showed his superiority over most of his contemporaries by the place he allotted to literature in his scheme of national life. It is said that it was the recital of the hero poems, the sagas of Ancient Persia, that first stirred him to command that they should be collected and reduced to definite form. This was the work of Firdusi, one of the great world poets of all ages, who, when over seventy years of age, produced the *Shah Nameh*, or Book of Kings, the *Æneid* of the Persian people. For this masterpiece Firdusi, for some reason, received only a part of the promised reward, and, haughtily refusing what was offered, the poet fled into exile and passed his days in writing angry satires upon his royal master. Like Dante, exactly three centuries later, he died an outcast from his native place, and did not even know that the repentant Sultan had sent him at the last a caravan of costly gifts. Like that of Dante's great poem, too, was the influence of the *Shah Nameh* upon his country. "These are the heroes whose glory I have restored," he cries. "They all passed long ago, but my song has awakened them to eternal life." Not only did the poems revive a lost national ideal, but they did much to unify a land of scattered tribes and various dialects by setting up a standard of language, very much as Chaucer's writings did for a fourteenth-century England.

The Seljukian Turks (11th Century)—Yet the mediæval Empire of Persia was at the time of the death of Mahmoud almost at its end, and about to be swept away by the Turkish tribes, now advancing in a great wave upon the world of

Islam as it existed in the eleventh century. With hordes of savage Mongols hard upon their heels, these Seljukian Turks, originally nomadic tribes from the steppes of Turkestan, had pushed to the West and, coming there into conflict with the Arabs, had gradually conformed to the faith of Islam. From that time they became the conquering race, swamping the Mohammedan world and sweeping away in their relentless advance the newly revived Persia as well as all the smaller nations of Western Asia. By the latter part of the eleventh century they had overrun almost the whole of Asia Minor and were threatening the gates of the Bosphorus.

The influence of this savage race upon Western Asia was not altogether disastrous. The Turks had this advantage over the Arabs, that they possessed an instinct for order which the latter almost entirely lacked. They found the Mohammedan Empire torn with internal strife, and even imperial Bagdad weakened by disunion. Under the iron rule of the Seljukian Turks commerce rapidly improved, and even art, literature, and science revived, though the latter were foreign enough to the nature of the conquering race. When they settled in Asia Minor, the power of the Roman Empire of the East had passed for ever. Her feudal rule over the inhabitants of that region, with its powerful nobles and great military garrisons, had resulted in a condition of utter wretchedness. The free population had become serfs; many thousands of the people had been either killed or deported in the wars between Persia and Constantinople and their place taken by slaves. It is due to the Seljukian Turk to say that, by dividing up the great estates among the survivors, he created a loyal and prosperous peasant class. But, by so doing, he added another strong contingent to the forces of Islam.

The most important effect by far, however, that the Seljukian Turks have had upon world history is the part they played in causing Europe to take part in that great drama of mediæval times known as the Crusades.

The Crusades—The story of the Crusades must be read elsewhere in detail. We can but glance here at the main events before going on to note the importance of the move-

ment as a whole. Let us first try to realize what it involved. It was the coming to grips of the two great religious forces of the world—Christianity and Islam, the Cross and the Crescent ; it was the first meeting face to face of the stately mysterious East with the Western World, in which the civilization and organization of Rome were beginning at last to prevail over the chaos attending the birth of the New Nations.

We have seen how the Turks had threatened the seat of the Eastern Empire of Rome in their invasion of Asia Minor. From his stronghold in Constantinople the weak Emperor, quailing at their approach, had sent forth appeal after appeal to the nations of the West to come to his aid. But in those days it was no call from the tottering Empire of the East that could rouse a Europe torn with feudal strife and barely emerging into civilization.

What was needed was not a material trumpet call to arms, but a spiritual appeal, an inspiration, an ideal ; and that was to come, as once before, from the " holy fields " of Palestine.

In the year 1076 the Seljukian Turks conquered Jerusalem and overran the whole of Palestine save Antioch. The Holy City was at that time, as for many years past, the resort of Christian pilgrims of all ranks. Many of them were permanent settlers there, ruled by the Patriarch of Jerusalem ; others were peaceful traders. But the majority had come, as was the case with Robert, Duke of Normandy, father of William the Conqueror, and Eldred, the Bishop of York, and many another, " kings and counts, marquises and bishops, together with men of middle rank and many of the poorer sort," to pay their homage to the tomb of the Saviour. And, with very few exceptions, the Moslem Caliphs up to this time had left those pilgrims in peace and security.

But to the Seljukian Turk, in his fanaticism, the very name of Christian was abhorrent. A veritable reign of terror began. The Patriarch was dragged by the hair through the streets and flung into a filthy prison. The holiest rites of the Church were profaned ; pilgrims were stripped and

beaten on the hill roads leading to Jerusalem ; many suffered martyrdom at the Holy Tomb.

From the East went up a great and terrible cry for aid for the oppressed and vengeance on the oppressor ; and at first it seemed as though Europe was turning a deaf ear to that piteous appeal.

For the Western World was torn by a violent struggle between Kings and Popes over their rights as feudal lords. At one time the chief antagonists were the Emperor Henry IV and Pope Gregory VII ; at another, Henry I, head of the Norman Empire that comprised England and Northern France, and Anselm of Canterbury ; and these were but typical figures in a contest the nature of which has been already described.

Chivalry—In the absorption of this struggle between Church and State, it seemed as though that call from the East would be unheard, did not some new and powerful force come forward to urge its importance. Already there had stirred in Europe that curious movement, or rather inspiration, known as Chivalry, which was to transform hordes of uncivilized, half-savage soldiers into knightly gentlemen, pledged to the threefold watchword of Religion, Honour, Courtesy, pledged also to the aid of the weak and the oppressed.

The effect of this call for help upon the growing spirit of Chivalry was to set afoot a great Crusade. In itself Chivalry was the " religion of Feudalism "—a vast institution, with rules and regulations which took years to develop. In a practical sense it was called into active being by the Crusade, though in theory it had already begun to stir the hearts of Christendom. Nothing since the days of Charlemagne, except the influence of the Papacy, had done so much to unify a broken, chaotic Europe as this ideal of Chivalry, crystallized into practical action by the call to a universal Crusade against the forces of the unbeliever. It was said, with some exaggeration, that " all wars and brigandage came to an end. The Crusade, like the rain, stilled the wind."

Before the end of the eleventh century Jerusalem had

been stormed, and a Christian kingdom set up in the midst of the sects of Islam. Early in the twelfth century two great military orders, the Knights Hospitallers, whose special work was to tend the sick and wounded, and the Knights Templars, whose duty originally was to defend the Holy Sepulchre and the brigand-infested passes by which pilgrims made their way thither, were playing a prominent part both in East and West.

By the middle of the twelfth century a new power had arisen in the Eastern World. The Vizier Saladin had, by a stroke of military genius, made himself supreme over Egypt, and as the Champion of Islam determined to drive the forces of Christendom from Syria.

It was impossible for the little kingdom of Jerusalem to hold her own in the midst of the vast encircling power of the Sultan, and in 1187 the Holy City was in his hands. Richard I of England and Philip of France succeeded with difficulty in occupying the coast of Tyre; but Palestine was lost. This Saladin was, however, a worthy foe. Brave, generous, and strong-minded, the best type of Seljukian Turk, he earned the respect of his foes in Europe even while he established a new and powerful Mohammedan Empire in Asia Minor, a standing menace to the Empire of the East.

The attempt to recover Palestine for Christendom dragged on for two more centuries, and only ended in 1291 with the failure of Otho de Grandison, representing the English prince Edward, son of Henry III, to hold the walls of Acre. He failed, as all his predecessors in the Holy Land had failed, because of the hopeless disunion among his supporters. When Knights Hospitallers turned their swords more readily against Knights Templars than against the foe; when the ally of Otho, Henry, King of Cyprus, was capable of slipping off in the darkness and leaving him to his fate, who should blame the last of the long line of Englishmen who risked their lives in a lost cause when Acre fell?

And to-day Englishmen are proud to boast that it was another of their race who once again, more than six centuries after it had passed entirely out of Christian hands, wrested Jerusalem from the Turks and restored it to Christendom.

Effect of the Crusades—Yet the Crusades, in spite of their apparent failure, had left an indelible mark on the history of the world. They accomplished the immense task of barring the way of the Turk in Europe, and deferring his entrance thither for a considerable period of time.

We may, indeed, get some faint idea of what his rule would have done for Europe if we consider the present condition of the subjects of the Sultan in the Balkan Peninsula and compare it with the rest of Europe. A wave of Mohammedanism would have swept the Christian faith into far corners of the Continent, there to exist only under conditions of persecution; and a religion whose chief tenet was the might of the sword would have been forced upon the Western World.

In other respects the influence of the Crusades was for good. The movement, to begin with, struck a heavy blow at the Feudal System, a system which left an immense amount of power in the hands of the few, and was a perfect illustration of the motto, "Might is right." But when the feudal noble marched to the Holy Land, he either sold his lands or gave them in charge of Church or King, to whom they reverted if he and his heirs failed to return. Thus both the Church and the royal authority were strengthened in these years, a fact that told heavily at a time when these two powers were often at variance.

Another effect was the strengthening of the mediæval towns, then struggling into a difficult existence. The feudal noble had always been the chief hindrance in their path to freedom, since it was to his advantage to claim their inhabitants as his own peculiar vassals and to make their rights his own. But the Crusading nobles, in their need for ready money, were often glad to sell charters of freedom to the towns; while their absence in distant lands removed all fear of unjust interference with their development. This fact did much to account for the growth of city life, of which we shall read in the following chapter.

Moreover, when the feudal lord went forth to fight the Saracen, he ceased to be in a state of perpetual warfare with his neighbour; and thus the constant petty fighting which had

kept the Europe of the eleventh and twelfth centuries in a state of fidgety unrest began to die down.

Even more striking is the effect of the constant journeying to and fro, the demand for ships for transport, the opening up of the Mediterranean trade and of the great commercial roads of the East to the merchants of the West. From Cairo and Damascus, from Bagdad and Alexandria, the silks and jewels, the spices and ivory, the perfumes and leather work of the East poured through the gates of Italy into Europe. To Venice, "the southern terminus of the great land trade route," was carried the produce of England, Norway, Flanders, France, and Germany as to a huge market; and thence distributed throughout the East. And not only commerce was affected by these open roads.

It must not be forgotten that the nations of the West had not long emerged from a condition of barbarism, and were still only very partially civilized. We have only to compare the rude hut of the mediæval peasant or the primitive castle of the noble with the fine houses and marble palaces of the Eastern World to realize how very far ahead was the East in the arts of civilization. When the prince or the baron of the West was still a rough boor, mannerless and ill-educated, the Saracen of the East was a learned and cultured gentleman, skilled in medicine and music and in many a science, with all the lore of the ancient world behind him. And since, though they were foes in name, there was always a certain amount of friendly intercourse between the Crusader and the Saracen, the former was bound to be affected to some degree. From the East he learnt the Arabic system of notation, to be used later instead of the clumsy Roman figures. There is, in fact, scarcely any branch of scientific knowledge, from architecture to astronomy, that cannot be traced to the keen and subtle intelligence of the East.

All this is, however, of trifling concern compared with the great unifying effect upon a Europe whose one great danger, in early mediæval days, was her lack of centralization, in an age when her various kingdoms were raw and inexperienced in the national idea. In religious matters men's eyes turned

instinctively to the Head of Christendom in Rome. In temporal affairs they looked in vain for a Charlemagne or even a William of Normandy, in days when the Empire of the Angevins, the States of Italy, the kingdom of France, the lands of the German Emperor, were constantly shifting their boundaries and changing their rulers. It was the long struggle with Pope Gr  gory VII that kept the Emperor Henry IV from joining in the Crusades and turned against him the sympathy of Europe. It was the death of Frederick Barbarossa "leading the van of Christian chivalry against the Mussulman" that sets him apart as the noblest of medi  val knights. For it was during the first three Crusades that, for the first time, the ideal was set up of a great Christian commonwealth in Europe, with one grand unselfish goal before her eyes, for which all her sons and daughters were called upon to make the same supreme sacrifice of wealth and material welfare and life. And though in the end this ideal was doomed to fade, it could not be said to have failed in its effect upon the world. If Europ   did not become united, she did become cosmopolitan, as far as her faith, her learning, her literature, her art, her commerce were concerned. And on the spiritual side, it was this sense of universal brotherhood that brought into being those two great orders of "ecclesiastical knighthood," the Dominicans and Franciscans, whose influence upon the medi  val world was so immense. The Dominican, the "Hound of the Lord," swift on the scent of error and ignorance, the Franciscan, setting up the ideal of "My Lady Poverty" before a materialistic and money-loving Europe, became the chief, if not the only, social workers of the thirteenth and fourteenth centuries, the science lecturers at the Universities of Europe, the doctors, the missionaries, the philosophers of those days. From the Dominicans came St. Thomas Aquinas, the most profound of medi  val philosophers; from the Franciscans, Roger Bacon, teacher of science at Oxford.

This brief account of one of the most remarkable movements of world history will help us to judge of the truth of the statement that there existed no civilization in Europe before

the Crusades. Such a dictum takes no account of the legacies of the ancient Empires of Greece and Rome, often forgotten, but never entirely lost, nor of the fact that the Roman Empire, now long dead, was yet strong enough to impose her language, her law, her constitution on almost the whole of the alien races which had supplanted her.

It ignores also the fact of the existence of flourishing universities at Bologna, at Paris, at Oxford, before the end of the twelfth century, institutions which might have been stimulated by the Crusades, but could scarcely have had their origin in them. But it is true to say that the spirit of the Holy War, apart from the influence of Eastern culture, did an immense amount to stir up a great intellectual revival in Europe during this period, and that, in a universal brotherhood of letters, Europe became, in the highest sense, at one.

EXERCISES

1. Examine the statement, "There was no civilization in Europe before the Crusades."
2. Trace the growth of Chivalry and explain its effect on mediæval Europe.
3. Show by some examples the cosmopolitanism of mediæval Europe.
4. Sketch the story of Japan.

CHAPTER X

THE LATER MEDIÆVAL WORLD OF EUROPE

(A.D. 1200-1500)

WHEN we study the main features of development, in both East and West, since the Early Middle Ages, we find Europe beginning to be separated into four great sections. There is the East, still under the nominal rule of the Emperor, very slow to move in the way of progress, and still absorbed in the necessity of guarding Europe from the hordes of Asia. There is the North, barely civilized as yet. There is Central Europe, roughly mapped out as "Germany," which, together with Italy, was divided up into a number of small states or principalities, over which, during this period, the parties of the Pope and the Emperor, calling themselves respectively Guelphs and Ghibellines, were always at war. And there is Western Europe, in which, owing to various causes, the idea of the monarchy as a form of government was first to develop.

The Growth of the "Kingdom"—But although the vast "shadow-empire" of Charlemagne had fallen to pieces, there was very little idea of "nationalism" in the sense of a kingdom developing on its own lines apart from the rest; and the note of "cosmopolitan" ideals in religion, education, law, literature, and art still sounded very distinctly long after the boundaries of various "kingdoms" had been roughly marked out.

The germ of the "kingdom" was the feudal "county" or state ruled by a despot in the shape of count or baron by means of his vassal army. Often enough the "king" developed naturally out of the "glorified baron," as in the

case of Duke William of Normandy, the future ruler of England. When a baron had raised himself over the heads of his peers by force of personality or weight of arms, his state became "royal," and could be handed on to his descendants. He could, moreover, by securing the allegiance of the smaller feudal barons, make himself strong enough to break up loosely held tracts of territory and to add large portions to his own realm.

The Making of France—Thus we find Philip Augustus in the early thirteenth century enlarging his tiny kingdom of France, with its little stretch of territory round Paris and Orleans, by breaking up the great Angevin Empire, which stretched, since the days of the English Henry II, from the Tweed to the Pyrenees, and by taking from John of England all his French possessions north of the River Loire.

This event not only added immensely to the size and strength of the kingdom of France. It also helped in a marked way to awaken the national spirit in England earlier than on the Continent, a spirit due partly, it is true, to her position as an island, but also largely to the fact that, after the separation from the continental Empire of which she had formed but an insignificant part, she was naturally far more inclined to develop upon her own lines.

Meantime the tiny kingdom of Paris, ringed round by great feudal territories, had grown under Louis IX, the St. Louis of the thirteenth century, into one of the strongest and most solid of European kingdoms. For Louis was no less a practical ruler because he was a saint, and by his firm administration he did much to establish the absolute monarchy in France that was to end only with the Revolution. His reign saw the beginning of a "Parliament"; and the growth of a "King's Bench," instead of the rough-and-ready procedure of the feudal courts, made Roman law familiar in the land. But the chief blow at the feudalism which was the chief check upon absolute monarchy was struck when his grandson, Philip IV, raised money to support a standing army by direct taxation, and also substituted money payments for military service.

Presently we see France emerging from the Hundred Years War of the fourteenth and fifteenth centuries strong enough in her victory over her English foe to establish an absolute government to which both nobles and commons had to bow. State officials took the place held by the barons in the England of that day, and the supremacy of the king over all departments of the State was unchallenged.

The growth of the kingdom of France had been affected very largely by the mixed character of her population, which had joined the enterprise and vivacity of the Celtic Gaul to the stern tenacity of the Roman, and mingled with both the strength and vigour of the Teutonic race as found in the Gothic and Scandinavian invaders.

Growth of Spain—In Spain, her sister kingdom, we find the same mixture of races. The original Iberians mingled with the first Celtic settlers, and were both permeated with the spirit of Rome. Then came the Teutonic element in the shape of the Visigoths, who founded, it will be remembered, a kingdom there in the fifth century; and these were driven out of the greater part of the country by the Moors or Saracens. By the close of the thirteenth century the Moors had been forced southward into the little kingdom of Granada; and it was the long struggle with the followers of Islam that created a national spirit in Spain and served to build up a Christian kingdom in the land. The exploits of Ruy Diaz, the national hero, known lovingly as the Cid, or Lord, are inextricably woven with this struggle of the Cross against the Crescent, though it is doubtful whether Ruy was anything better than an adventurer, fighting for his own hand. But long after his death his name served to stir up the spirit of patriotism in Spain and to prepare her for the unification that was to come about in the fifteenth century. The marriage of Ferdinand of Aragon with Isabella of Castile in 1479 then combined the two most important States into one kingdom, and their united strength drove out the last remnant of Islam from Granada in 1492 after it had ruled there for close upon eight centuries.

From that time there were few difficulties in the way

of establishing an absolute monarchy in Spain. In France, as we have seen, this form of government was the only alternative in those days to a condition of feudalism, and as such it had an important task to perform. And when, by a royal alliance with the House of Austria, Spain joined hands with Eastern Europe, she was able within a very few years to stand forth as the leading nation of what was to be the Modern World.

To understand the method of growth and unification of the rest of Europe we must take a sweeping glance at the condition of the Teutonic Empire from the middle of the tenth century to the middle of the fifteenth.

The Holy Roman Empire—When Otto the Great was crowned Emperor in A.D. 962, national distinctions scarcely existed within the domain which was to be the future Holy Roman Empire. The bond which linked all the various parts together was purely internal, a spiritual rather than a material tie, “resting not on armed hosts or wide lands, but upon the duty, the awe, and love of its subjects.” In Germany itself, with its six great tribes always warring against one another, there seemed small sign of unity; and yet at the Coronation feast of Otto, attended by Franks and Bavarians, Saxons and Suabians, Thuringians and Lorrainers, the underlying link of a common speech and a common pride in their Emperor was there as a symbol of the actual fact.

By the end of the reign of Otto, Jutland and Denmark were his vassal states, and the Slav tribes of the Eastern borders had submitted to him and were ready to fortify Austria, the “Eastern State,” against the invasion of Turks or other Asiatics. Even the nomad people of Hungary were induced by him to settle upon the fertile lands washed by the Danube. Less wide than the Empire of Charles the Great, less Roman and more Teutonic in atmosphere, the Empire of Otto knew a peace and prosperity not experienced hitherto in Europe. To Germany the eyes of the nations now were turned as the heir of the temporal authority once held by Rome, and to her people as the “imperial race.”

On the other hand, the German tribes, newly civilized as they were, had eagerly imbibed the knowledge and culture of Italy, and were ready in their turn to hand on the torch to such outlying regions as Poland or Bohemia. "If the revived Romano-Germanic Empire was less splendid than the Western Empire had been under Charles, it was, within narrower limits, firmer and more lasting, since based on a social force which the other had wanted. It perpetuated the name, the language, the literature, such as it then was, of Rome; it extended her spiritual sway; it strove to represent that concentration for which men cried, and became a power to unite and civilize Europe."¹

Meantime, while Otto, as "Lord of the World" north and south of the Alps, was attempting to weld a number of different tribes into a single people, the rest of Europe, torn by the miseries of feudal rule, was rapidly developing a spirit of isolation and diversity. It was this spirit of feudal despotism, aiming as it did at the overthrow of spiritual as well as temporal rule, which lay at the root of the long struggle between Pope and Emperor that marks the next period of Empire.

From the middle of the eleventh century till the end of the thirteenth, the struggle lasted under various aspects. Whether it turned on the right of "investiture," on the right of election to the imperial throne without consent of the Pope, or the right of freedom for the cities of Italy, matters little. The real issue was as to whether the Pope or the Emperor was to be supreme over the Holy Roman Empire.

Guelph and Ghibelline—The long struggle had its dramatic crises. At one of these, in the year 1077, we see Henry IV, the deposed ruler of Germany, shivering on the snow-bound slopes below the castle of Canossa, within whose walls is Pope Gregory VII, the one man on earth whose word could win him back his Empire.

The word of absolution was spoken, but the contrition of the penitent was but skin-deep. Rome was besieged,

¹ Bryce's *Holy Roman Empire*.

the Pope had to flee for his life, and eight years later died in exile.

A century later, the humiliation of the "going to Canossa" was re-enacted when Frederick Barbarossa, haughtiest of Emperors, knelt before Pope Alexander III in the great Cathedral of St. Mark at Venice, and humbly kissed his feet. The Emperor, powerful though he was, had been worsted in his attempt to seize the Italian cities over which the Pope held rule; and his abandonment of them to the Church from that time was marked by his action on that day.

At about the same time a struggle of similar character was being waged in England between Henry II and Thomas of Canterbury, and again the Church won the day, though at the cost of the life of the Archbishop. But in Germany the conflict left a deeper bitterness in its wake, and sowed the seed of that great upheaval and revolt in the sixteenth century which was to have its outcome in the schism between Germany and Rome, sometimes known as the German Reformation.

Again, we find Frederick II, grandson of the founder of the Hohenstaufen dynasty, engaged in the same struggle. But now the bone of contention is Sicily, or rather the kingdom of Sicily and Naples, known as the "two Sicilies." Founded by Norman adventurers just before the days in which their cousins conquered England, this dynasty had been, until the year 1189, not only independent of the Empire, but the latter's most dangerous enemy. It fell into the hands of Henry VI, the successor of Barbarossa by a marriage with Constance, the last of the line of Norman princes; and since the way to this important State was barred to him at the Pope's will by the possession of Central Italy, it was the aim of Frederick to unite Naples and Sicily under his rule.

But the Popes claimed that the "two Sicilies" had been held by the Normans as fiefs of the Holy See; for it was of extreme importance to them that the Papal States should not be at the mercy of the two possibly hostile States of North and South Italy, between which they lay. Out of this arose a

tremendous conflict between the Papacy and one of the most striking figures of Mediæval Europe. For Frederick II was to be "the last Emperor to brave the terrors of the Church and to die beneath her ban ; the last who ruled from the sands of the ocean to the Sicilian Sea."

The House of Hapsburg—With the death of his son in 1254 the Hohenstaufen dynasty, and with it the Empire of Germany, fell. For the preoccupation of the Emperors with affairs in Italy had prevented them from holding in check the German princes, and, in the hands of petty nobles, the land was flooded with anarchy and disorder. For nineteen years after the last of the Hohenstaufens died, Germany had no ruler. It was only after the threat of the Pope that if the petty princes did not choose their ruler he would himself appoint one, that they elected Rudolf, Count of Hapsburg, founder of the House of Austria, as Emperor of the Holy Roman Empire. And this title was held by the rulers of Austria until the year 1806, when Francis II, heir to the "oldest political institution in the world," announced his resignation of the imperial crown.

Yet Rudolf and his successors ruled as local rather than universal monarchs. In the other States of Europe during this period we have seen the growing power of the king and the centralization in him of the government. But in Germany it was exactly the opposite. The idea of union, of centralization, had weakened, and the whole country now broke up into a number of small feudal States ruled by their own local princes. Not till the year 1871 were they to be united into a new German Empire, brought to a sudden end as a result of the Great War of 1914-1918.

So the second of the great Teutonic Empires, being no longer a necessary part of the world's order, passed away in all but name.

During the fourteenth and fifteenth centuries we find large slices of that Empire broken completely away. Burgundy, so useful as a barrier to France, passed over to the latter State ; Switzerland revolted against the Austrian oppression and became independent ; and after the fifteenth century almost the last trace of Teutonic rule in Italy had passed away.

Poland, once a tributary state, had become independent, and was even strong enough to snatch Prussia from those bands of "Teutonic Knights" who had enriched that district with wealthy merchant cities. The Hungarians had thrown off the German yoke, and Bohemia, too, was practically independent. Not till the year 1493, when Maximilian of Hapsburg united in his person, and through his marriage, many of these scattered territories, did a faint reflection of the former glory of the Empire rise; and even then it was the glory of the Austrian monarchy rather than that of the hollow title of ruler of the Holy Roman Empire.

The Awakening of Mediæval Europe—During the thirteenth century the University of Paris became the most famous seat of learning in Europe. Over five thousand students thronged its lecture rooms, where many men afterwards famous, such as St. Thomas Aquinas, were among the youths crowded round the "chair" of Albertus Magnus and other great teachers, who lectured to the students scattered over the rush-strewn floors. Many of these students were penniless boys, dependent upon the alms of the generous lovers of learning. There were no residential colleges, but a number of hostels in which the students lived in the roughest possible way, content with the plainest and scantiest fare as long as they were free to study the seven liberal arts—grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music—and later on the more advanced courses in theology, law, or medicine. No doubt the influence of the Crusaders, with their revelation of the learning of the East, did much to stimulate this mediæval desire for learning; but this enthusiasm for study was due also to the new social conditions then coming into being. The intellectual awakening of Europe as a whole, the outburst of romantic literature, especially in France, the revival to some extent of the ancient classic literature that had been forgotten, save in Byzantium, for more than eight centuries, led to an outburst of speculative thought and philosophy of which the University of Paris was the centre and Thomas of Aquin, with his revival of the study of Aristotle, the chief exponent.

Again, we must realize that a new social feeling was grow-

ing up in a Europe that had, from the eleventh century onward, been finding its feet after centuries of anarchy and disorder. The man of letters, instead of being regarded as an inexplicable personality, was everywhere in demand ; and for this reason, among others, men turned to the universities as a training-ground for professional life, for preparation for public service of all kinds as well as for the priesthood.

Thus the seed sown by Charlemagne and Alcuin in their School of Tours was reaped in a rich harvest some four centuries later.

The Origin of Towns—Not only in the universities but in the growth of towns do we see the awakening of Mediæval Europe, and that most clearly, perhaps, in France, though the movement was hurrying on apace under somewhat different conditions in the England of those days.

The growth of towns had been slow in France owing to the feudal disruptions and unrest, which prevented any kind of commerce, trade, or industry, and limited the population strictly to agricultural work. With the making of roads and waterways the wandering merchant and pedlar made their appearance. By degrees these settled down on the outskirts of a settlement, such as that of Verdun, where the *citoyens*, bound strictly by their mediæval Gild rules, excluded strictly those *bourgeois*, who were self-contained trading companies on much freer lines. Thus trade was encouraged and a certain amount of competition set on foot. The high watch-tower or belfry seen in so many of the mediæval towns of modern France and Belgium was in most cases the sign of freedom for these settlements, or "bourgs," whose members "enjoyed the peace of the town and market" and gradually obtained a state of equality with the citizens within the city wall.

The legal and economic rights of these *communes* were, however, hardly won. At first they were under the ban of the Church, which looked with suspicion on their demands for freedom from ecclesiastical rule ; later on they suffered from the effects of their own exclusiveness. For when they, in their turn, refused admission to new settlers, they lost the obvious advantage of fresh ideas in commerce and new

methods of trade. Most of all they suffered from the effects of the long Hundred Years War, during the fourteenth and fifteenth centuries, which forced them to give up their rights to king or bishop in order to gain protection for life and property.

In spite of these conditions, however, the whole of Europe, from the eleventh century onwards, was to witness a great revival in the growth of the city life that had been destroyed by barbarian invasion and feudal conditions.

The increase of trade and commerce, the rise of the market and fair, the practice of paying in money in place of goods or service, all tended to the rise of cities ; and, as civilization increased, the city system became the open rival of feudalism and the means whereby the provinces, the backbone of Europe, won back their freedom.

Sometimes, as in England, France, and Spain, the cities gained a charter of liberties from the king, but were still completely under his government. In Germany, owing to her condition of anarchy, many cities became entirely independent, developing into republics like Athens or Corinth in the days of Greece, with complete freedom from anything like slavery or serfdom, and inhabited by a new class of "burgesses," or independent tradesmen.

This class appeared at about the same period (the eleventh century) in most parts of Europe. It was among its members that there grew up the Gild System. The Gild of the Merchants regulated the trade of the town and prevented strangers from buying or selling there, except by permission of the community and under its conditions. It protected also the interests of members, examined the quality of their work, tested weights and measures, and lent money to the town. Sometimes the gildsmen built churches, repaired roads and bridges, or maintained a "free" school.

The Craft Gilds were bodies of workmen banded together for mutual protection according to their crafts. But, besides keeping up their own standard of work, regulating their employment of apprentices, and "enforcing brotherly behaviour and charity," they did most useful work in caring for the

sick, relieving the wants of the needy, and maintaining the particular church to which their own Gild was attached. Their story is full of interest, but it cannot be told here, though the important part they played in mediæval life demands their mention.

Italian Cities—In Northern Italy, as we have seen, the struggle for freedom against German rule had resulted, before the fourteenth century, in the division of the country into a number of independent states, ruled for the most part by a local prince or noble after the fashion of a despot.

This was the case with Milan, with Genoa, with Florence. But while these three were all noted for their commercial importance, Florence had, by the fifteenth century, won a reputation for learning, art, and literature that made her the most renowned city of Europe.

From all these cities Venice stood apart. Ruler of the Adriatic, the only important Italian town that did not date from Roman times, the trading centre and clearing station for the commerce of East and West, she was governed by a Doge elected by the popular vote, and by an oligarchy of her most capable citizens, who succeeded in making her in very truth the "Eye of Italy." By the end of the fifteenth century Venice ruled an empire that covered a large slice of Northern Italy and the whole of the eastern coast of the Adriatic.

Cities of Flanders—Lastly, we must notice the wealthy cities of Flanders, then an independent district of mingled French and Teutonic origin. Her cities, lying as they did upon the mainland route to the South, and also forming convenient halting-places for merchants travelling by sea from the Mediterranean to the Baltic, had immense advantages of position apart from her vast trade in the wool manufacture of the whole world. At Bruges the merchants of Venice, with the commerce of Southern Europe and Western Asia in their hands, met the merchants of the Hanse towns of Northern Europe. At Ghent and Ypres and Antwerp and Louvain the riches amassed by the prosperous burghers went to build some of the most perfect architecture the world has known.

Only the bitter trade rivalry that existed between these strong and independent cities prevented Flanders, small as she was, from ranking with Northern Italy, with Prussia, or with England in importance. Weakened by disunion, she was annexed by France during the fourteenth century, and became part of the kingdom of Belgium in the first half of the nineteenth century.

EXERCISES

1. Trace the origin of the "kingdom" in Mediæval Europe.
2. What was the effect of Feudalism (*a*) on country, (*b*) on city life?
3. Sketch the growth of any one European kingdom.
4. Explain the meaning of the title "Holy Roman Empire."
5. Write a brief essay on (*a*) mediæval universities or (*b*) the "free cities" of Europe.

CHAPTER XI

THE LATER MEDIÆVAL WORLD OF ASIA

(A.D. 1200-1500)

THE Crusades, the greatest of mediæval movements, had made vain attempts to force the ideals and civilization of the West upon the alien people of the East. And now, at the dawn of the thirteenth century, there was already growing up in Asia a new Empire, which was to form the most serious menace to civilization that the West had known since the days of the first Teutonic invasions.

The Mongolian Empire of Genghis Khan—The Mongols, under which name are included all the peoples known as the Yellow Races, were originally barbarian nomads, wandering on the steppes of Central Asia. Content in early days to war against each other on some pretext of stolen wives or cattle, they were, in the early years of the thirteenth century, united and organized by a master spirit known as Genghis Khan—the “Very Mighty King.” He is said to have been a boy of twelve when he faced his own revolting tribes, and showed himself even then the perfect warrior whom they gladly hailed as their leader. His first organized attack was upon the Great Wall which had for so many centuries shut off China from Western Asia. Behind this wall the huge unwieldy Chinese Empire still lay drowsing as in the days of the Ancient World. But now it received a rude awakening when the discovery was made that the northern part of her vast Empire had been overrun by the new-comers. Scarcely was this complete when Genghis Khan turned his sword against Turkestan and Persia. His destructive aim was open and unashamed. All those fine

territories and well-built towns were to be destroyed, and only to those who promptly submitted would mercy be shown. Poets and scholars, heirs of the ancient civilization of Persia and the East, fled from the land, the intellectual life of Persia died away, and her rose-gardens became pasture-lands for the herds of the nomads who were her conquerors.

With these there perished a pernicious sect of Turks known as the Ismailians, the "Scourges of Asia," who for many years, under a false pretence of being followers of Islam, had harassed the orthodox Mohammedans with fire and sword. This sect was now massacred by the Mongols in cold blood. It was, however, easier to draw than to sheathe the sword; and before the onrush of the barbarians fine Eastern cities, such as Bokhara and Samarkand, famous trade centres and treasure houses of Eastern culture, were destroyed. Then the invaders swept farther West, crushing the Russian principalities in their stride, until in 1227, at the death of Genghis Khan, the Mongol Empire stretched from the River Dnieper to the Yellow Sea.

Under the successors of the "Mighty King" that Empire was extended till it embraced Russia, Asia Minor, Poland, and Hungary on the West, and Tibet and Korea on the East. The grandson of its founder, Kubla Khan, made himself Emperor of China, and built for himself a famous palace in the city now known as Peking.

Reign of Tamerlaine (1369-1405)—The second part of the fourteenth century, nearly two centuries after the death of Genghis Khan, saw a revival of the Empire under Timur or Tamerlaine. During this period the vast Empire had broken up into many principalities; but under this soldier of fortune, Timur the lame, it was to some extent reunited. As "Lord of the World" he carried a sword of flame throughout Central Asia, marched across the river Ganges and conquered Northern India, then turned West to lay Asia Minor in ruins, to demand the overlordship of Egypt, to wipe out the remnants of the Seljukian Turks, and seriously to threaten Europe.

The ambition of Timur was unbounded, but his death in 1405 prevented him from fulfilling his project of conquering China; so that all he actually did was to unite the three great western portions of the Mongolian Empire—Northern India, Central Asia, and Asia Minor. With him "the age of the great nomad Empires" definitely closed.

What had been the effect of this Empire upon the progress of the world? If we look for it upon our frieze of history we shall see it symbolized best in that vast pyramid of seventy thousand skulls built to show the result of Timur's conquests in Western Asia. A savage joy in destruction was the characteristic of the Mongol, and, when the wave of his conquests had passed, civilization for the time seemed to have been washed away.

There is another side to the picture. "The storm did not only wreak destruction; it purified the atmosphere."

Many of those ancient cities of Persia, so ruthlessly destroyed, had deteriorated into hotbeds of luxury and vice, and nothing but annihilation would have cleansed them. Moreover, where submission was offered, as in China, the Mongol would settle down and rapidly become stamped, at anyrate on the surface, with the civilization of the conquered race. By his vast and far-reaching conquests he opened up nearly every part of Asia, so that all races could communicate with each other. Thus uncivilized races could benefit by the experience of those who had never lost the civilization of the Ancient World.

Even the gates of exclusive China were opened during this century and a half of Mongol rule, and for a while a not unimportant trade was carried on between China and Europe. At Karakorum, the Chinese capital of the Mongol Empire, there met together Chinese artisans, merchants from Persia and Arabia, Jesuit missionaries from Portugal and Italy, gold workers from France, Arabs and Buddhist priests. For the first time for centuries China was roused from her drowsy slumber and began to be interested in the astronomy and mathematics of Persia and the West.

But, while the Mongol invasion thus scattered the remnants of ancient civilization far and wide, it at the same time destroyed it at its source, reducing the once most highly cultured region in the world to a desert waste.

So, when Timur, after his stormy life, had been laid to rest under the huge mosque of Samarkand, his vast Empire crumbled into dust. China reverted to her old position of hostile aloofness, and drove the foreigner from her land. Western Asia became the home of rival hordes which preyed on one another to their destruction. One of these, however, had managed, during the fourteenth century, to make itself famous as the Ottoman Turks, the followers of Othman, who was to found the Ottoman Empire. With their story is bound up that great event which marks off the Modern from the Mediæval World—the Fall of Constantinople. Let us briefly see the happening of it.

The Fall of the Empire of the East (1333–1453)—The Eastern Empire of Rome, threatened but not actually invaded by the dreaded Moguls, had by the year 1333 lost all her possessions in Asia Minor, except the town of Chalcedon and the strip of land that faced Constantinople across the Bosphorus. Those who now held the lost domains were these Ottoman Turks just mentioned, whose leader, Othman, had managed before his death to push the newly revived Turkish Empire as far west as the Sea of Marmora. Their rule over Asia Minor was firm and just enough, but one grim feature was the employment of young boys, levied each year as tribute from the Christians, to be trained as “Janissaries” or “New Soldiers” of the Turkish army, to fight against Christian lands.

As the years went by, the Ottomans crept nearer and nearer to the heart of the Eastern Empire; and then a sinister event occurred for their encouragement. About the middle of the fourteenth century there was civil strife in the capital, and one party actually called in the aid of the Turks and allowed them to overrun the Greek province of Thrace. A few years later Adrianople submitted to their Sultan, and nothing remained of the Empire of the East save Constan-

tinople, the town of Thessalonica, and the Byzantine province of the Peloponnesus.

For the next hundred and fifty years the Ottomans were hindered from the invasion of Europe only by the determined barriers set up by the Serbians and Bulgarians, and in later years by the distraction caused by the conquests of Timur the Mongol, then pressing hard upon their rear. At the very hour when Bajazet, the Turkish Sultan, was attacking Constantinople, Timur and his Tartar hordes fell upon him like a thunderbolt, took him prisoner, and demanded tribute after his death, in impartial wise, from his two sons and also from Manuel, the Emperor of Constantinople.

Amurath—A later Sultan, Amurath by name, was to build up a stronger Empire for the Ottomans, untroubled by Mongol threats ; and in his day great prosperity came upon his land. "He was a just and valiant prince," says one of his own people, "of a great soul, patient of labours, learned, religious, merciful, charitable ; a lover and encourager of the studious and of all who excelled in any art or science ; a good Emperor and a great general. No man obtained more or greater victories than Amurath. Under his reign the soldier was ever victorious, the citizen rich and secure. If he subdued any country, his first care was to build mosques and caravanserais, hospitals and colleges."

But while he was thus strengthening his Empire the doomed city of Constantinople was further weakened by internal strife. Hoping to get aid from Rome, the Emperor, John Palæologus, consented to acknowledge the supremacy of the Pope. But the majority of his people utterly refused to accept the terms of this agreement, and John was left in terrified expectation, while a brave King of Poland and Hungary tried vainly to stem the tide of invasion. John was succeeded by his brother Constantine, bearer of the honoured name of the founder of the city, but destined to be its last Christian ruler. This poor-spirited prince was as content as his predecessors to be the vassal of Mohammed the Conqueror, son of the great Amurath ; but this fact by no means satisfied the ambition of the Sultan. On the excuse that

some Greek soldiers had attacked the Turks, who, in order to build a fortress, were pulling down a beautiful old church outside the city, Mohammed declared war, and in the spring of 1453 the Siege of Constantinople was begun.

In this siege Mohammed made use of that gunpowder whose use was to be one of the distinctive features of the new world ; and under the shock of his guns the old walls of the city shuddered and fell. For forty days Constantinople was held by a prince to whom despair had at last lent courage ; but on 29 May 1453 the end came. A special effort had been urged by the Sultan. " The city and buildings," he said to his soldiers, " are mine, but I resign to you the captives and the spoil, the treasures of gold and beauty ; be rich and happy. Many are the provinces of my Empire ; the soldier who first ascends the walls of Constantinople shall be rewarded with the government of the fairest and most wealthy."

The answer shook the crumbling walls :

" Allah is great ! There is no god but Allah, and Mohammed is his Prophet."

In that cry passed away for ever the glory of the Empire of the East. The shout re-echoed again when the Sultan, trampling the body of the last Emperor underfoot, rode to the great Church of St. Sophia, and passed on his magnificent war-horse through the Eastern door and up to the very altar itself.

The rule of the Crescent had displaced that of the Cross, and from that time the Turks have held sway in Eastern Europe, though to-day they have little left there but the capital.

EXERCISES

1. What was the legacy to the History of the World left by the great nomad Empires of mediæval days ?

2. Explain the importance in history of the Fall of Constantinople.

3. Consider the importance of the geographical position of Constantinople, and give a brief sketch of the story of this city up to the present day.

BOOKS RECOMMENDED FOR FURTHER STUDY

SECTION II

SOUTTAR	<i>History of Mediæval Peoples.</i>
HELMOLT	<i>Universal History.</i>
CUNNINGHAM	<i>Essay on Western Civilization in its Economic Aspects.</i>
HALLAM	<i>History of the Middle Ages.</i>
AMEER ALI	<i>Short History of the Saracens.</i>
ROBINSON, J. H. . . .	<i>Introduction to the History of Western Europe.</i>
MYERS	<i>Mediæval and Modern History</i>
„	<i>Middle Ages.</i>
EMERTON	<i>Mediæval Europe.</i>
LAVISSE ET RAMBAUD	<i>Histoire Générale.</i>
BRYCE	<i>Holy Roman Empire.</i>

SECTION III

THE MODERN WORLD

CHAPTER XII

THE GROWTH OF NATIONS

WE come now in our World Story to the threshold of the Modern World, the characteristics of which can be seen best by considering the most distinctive points of the history of Europe during the two centuries that followed the Fall of Constantinople in 1453.

Two main features mark off the Modern from the Ancient World.

(i) **Rise of "Nationality"**—The first of these is the development of the notion of "Nationality" in place of the mediæval ideal of a kind of European Commonwealth, with one system of law for every kingdom, and close family ties and interests for all countries alike. This ideal was now to be abandoned, and in its place arose a system of Competition between nations—a system that has been called "the starting-point of modern history."

When competition entered into the scheme of things, it followed that each country became absorbed in its own particular struggle to be first in the race ; and this had two important results. The strength of each nation depends on the force of each individual member of that nation ; hence the growth of "national feeling" implied a very much fuller recognition of the rights and personality of the citizen. It followed that when the citizen became conscious of his increased importance, he began to criticize the State which had

hitherto kept him in order, and to assert his freedom to take a hand in its management.

(ii) **Expansion**—The second distinction that marks off the Modern from the Mediæval World is the sudden and vast expansion of European life that took place after the discovery of the New World. The growth of sea power, a complete revolution of trade and economic life, colonization—all followed as a consequence of this wider view of the world; and with these there came a striking increase of energy, mental and physical, in almost every department of life.

The Renaissance—On the mental side we see this new energy expressing itself in the Renaissance Movement, a name originally given to the awakened interest in the literature of Ancient Greece and Rome, which was the legacy of the Greek scholars of Constantinople when they were dispersed, with their priceless scripts, throughout Western Europe. But the Renaissance soon grew to mean more than this. It meant the awakening of men's minds to a wider mental grasp. The Middle Ages had seen great deeds accomplished, heroic struggles, vast reforms, and the steady progress of intellectual thought. There is little doubt, indeed, that the progress of civilization advanced far more quickly during the five centuries that preceded than in the five that followed the Fall of the Empire of the East. To those earlier years we owe the development of Europe from a state of barbarism to civilization, the organization of her various nationalities, an ideal of internationalism that kept these nations, when yet weak, from rending each other to pieces. We owe to them also the ideal of Chivalry, the greatest check upon the evils of feudalism, and a rapid and valuable development of art, architecture, commerce, and law. But after the thirteenth century we notice that the advantages of law and order had been very generally accepted, and daily life had ceased to be a wild-beast struggle for existence. In spite of more or less incessant wars, the comparative safety in which men lived, and their limited view of the outside world, might have led to a dangerous stage of complacency and sluggish acceptance of things as they were. The necessary impetus to further

progress came at the end of the fifteenth century under the name of this Renaissance, a New Spirit that was to show itself under many different forms. Roughly speaking, the Renaissance Movement came as a new interest in life, a new energy, a desire for novelty, a craving after original thought and expression, a wish to experiment and then to wrest from Nature her hidden secrets.

We see the effect of such a spirit in every phase of activity. In literature it produced a Shakespeare, a Cervantes ; in politics, a Machiavelli ; in philosophy, a Francis Bacon ; in science, a Kepler and a Galileo. In art it gave us the "Monna Lisa" of Leonardo da Vinci, the "Sistine Madonna" of Raphael, the music of Palestrina and Taverner. In architecture it evolved the glorious palaces and churches of Florence and Venice, and the domed roof of St. Peter's in Rome. In education it replaced the cut-and-dried subjects of the "trivium" and "quadrivium" by the study of classical literature and of language as a living instrument instead of a dead tongue.

Effect upon Daily Life—The chief characteristic of this New Spirit that we shall study briefly here is its effect upon the daily life of Europe.

We have already seen that the general result of the age of geographical discovery, following upon a long period of conflict and unrest, was to open up to Europe a wide range of communication with other parts of the world. This possession of new trade routes was bound to affect very closely the commercial and economic life of the continent.

A century earlier European merchants had been to some extent restricted in enterprise. The Mohammedan conquests had hemmed them in, so that they could not penetrate south or east, nor establish a permanent trade except in the Mediterranean, the Black Sea, the Baltic, the North Sea, and the Eastern Atlantic. Even there they found their hands tied by regulations such as those that confined the trade of the Adriatic to Venice, and that of the Baltic to the merchants of the Hanse towns. It was the discovery of the compass that encouraged mariners to extend their voyages beyond the

coastal routes, and the knowledge of the existence of a New World that opened up both East and West to a vast field of new enterprise in colonization and trade. This gives us the first reason, not only for the increase of commerce in the sixteenth century, but also for the need of reconstruction in social life that such an increase implied.

To begin with, we find a striking change taking place in some of the finest cities of Europe, cities which in mediæval days had been the commercial centres of the restricted trade of that day.

In those times the "city state" had been the centre of commercial life and interest. Commerce was regulated by the city magnates; each town or group of towns was responsible for its own food supply; each kind of manufacture was pretty closely confined to its own particular centre. Thus, in Italy, if you wanted cloth, you went to Florence; or, if arms, to Genoa; or, if glass and silk goods, to Venice. "Foreigners," which term included not only aliens, but also all artisans who were not "burgesses" or merchants, were excluded. The result was to limit the interest of the citizen to his own particular town; for the prosperity of the country as a whole he cared very little.

On city ports, such as Stettin, which had practically commanded the Baltic trade, the opening up of the new trade routes had therefore a crushing effect. Left almost derelict by those who were once bound to her by strict trade regulations, she, and all other cities which depended purely on commerce for their existence, fell into decay. In contrast to her fate stands Antwerp, one of the first cities to throw open her gates freely to merchant adventurers of every race. Already, by the middle of the sixteenth century, Antwerp had attracted the trade of Bruges, once the great commercial centre of Northern Europe, by admitting traders without restrictions. Now, in the sixteenth century, she welcomed the merchants of Spain, the capitalists of Germany, and developed a great "bank," or money market, where capital could be borrowed by the adventurer. Thus, by her readiness to adapt herself to new conditions, she became the leading city of

Europe, till she was destroyed by Spanish oppression in 1576. And the result of this spirit of enterprise on her part was to make Holland during this period the "carrying nation" of the world, doing the business of Europe in north and south, east and west.

Rise of Capitalism—The mention of capitalists brings us to another cause of the social revolution of this period. In mediæval days the moneylender or usurer—usually a Jew or a Lombard—was looked at askance. We see the public opinion even of Shakespeare's day represented in his treatment of Shylock, and the injustice meted out to the Jews by every nation was notorious. As a matter of fact, these mediæval moneylenders lent their money chiefly to the State for the payment of mercenaries, a quite unproductive method of employing capital. In the early days of the Modern World new ways of employing capital had been discovered. The organization of the mining capacities of the New World, the new lines of trade, all required capital, as much as the merchant adventurer when he fitted out his fleet for eastern waters. Thus in the sixteenth and seventeenth centuries the "capitalist" became a man of great importance, and power passed from the man of war to the man of wealth.

One effect of this change in economic conditions was to put the new capitalist—the moneyed man—in the place of the old guilds, which had done such excellent work in the past. But the mediæval policy which had kept the trading bodies separate, and prevented them from interfering with or rivalling one another, now had to give way to one that was prepared to develop trade on the latest lines, to plant new industries, to consider the interests of the State as a whole.

Agriculture—In the country districts we find much the same principle at work, though its effects upon the peasant population were not felt till much later. In mediæval days the peasant was attached to his master's estate, and was forbidden to move from place to place. Not only was the peasant attached thus to the estate of his "lord," but whole tracts of land were appropriated by a particular city state as its "market." Lower Italy, for example, was the source

whence Venice obtained her corn and eggs, and where she controlled all agricultural produce ; while towns in that very district had to buy their food in Venice.

It was the influence of a great Italian thinker, Machiavelli, which swept away such restrictions as these, and substituted "common action" and the "welfare of the State" for the narrower interests of the town or gild.

One effect of mediæval days on the agricultural population was to be seen for many a day, even in the Modern World. Constantly recurring plague, owing to the want of sanitary knowledge, combined with long years of war, had lessened the number of workers and destroyed vast tracts of once fertile land. Only in those countries where the ruler realized the importance of encouraging the food producers were the foundations of future prosperity truly laid ; and in the race for wealth in the early days of the Modern World this was too often forgotten.

On the whole, however, the sixteenth and seventeenth centuries saw a definite breaking down of the barriers between the townsman and the countryman, and an increase of common intercourse for a mutual benefit that was, in the end, to the great advantage of the State.

We have seen already that this idea of the development of the State or Nation, as a whole, and the suppression of private and local interests, which was the policy of Machiavelli, came to be one of the leading characteristics of this period.

Let us see, very briefly, how it worked in the case of three countries of Europe—Spain, France, and England.

Spain (1492–1600)—The extraordinary good fortune of Spain in becoming the patron of Christopher Columbus, after Genoa, his own city state, and England had both rejected him, at once placed her easily first among European nations owing to the discovery of the New World.

After 1492 the gold of the West Indies, after 1522 the silver of Mexico, and eleven years later the silver of Peru, poured into her coffers and gave her the wealth for which all Europe was craving in the race for "reconstruction." At her disposal,

moreover, were the great German and Genoese capitalists who were to organize the vast enterprise of mining and industry which followed the discovery of the mines of precious metal in America.

But all this activity and these new outlets across the seas meant a heavy demand for increased food supply and manufactures at home. Prices rose rapidly, and there was every chance of an equally rapid industrial development among a people newly roused by the removal of Moorish oppression and the wide outlook in America. But this golden opportunity was lost by the shortsighted policy of the Spanish rulers. Instead of using their stores of wealth to encourage agriculture and industry, and to improve the condition of the nation, they followed too literally the policy of Machiavelli by hoarding their treasures in the coffers of the State and so becoming wealthy in name, but not in fact.

Alarmed by the perfectly natural rise in prices that followed the increased demand, the Spanish "Grandeess," always too ready to deride the trader and the merchant adventurer, pressed the Government to put every possible obstacle in the way of the capitalist, and to withdraw from the country the French and Italian artisans who were the backbone of industry. The wealth of the country was not permitted to affect industrial and agricultural life, and as a consequence, within a century, Spain had not only failed to obtain the world supremacy at which she aimed, but was so exhausted that she had fallen hopelessly behind in the competition of the nations.

By a curious nemesis, Holland, her rebel province, freed from her rigid rule, became the harbour of exiled subjects from the Spanish Netherlands, and the centre of the trade and commerce that might well have been hers. Thus "Spain failed to derive real advantage from the much vaunted American possessions, and the gains which might have enriched the peninsula went to her bitterest enemies."¹

France (1590-1650)—In striking comparison stands the policy of France, in the days of Henry IV and in the period that

¹ Cunningham, *Camb. Mod. Hist.*, vol. i.

followed his reign. Henry found a country full of possibilities, and himself with a large royal income drawn from taxation ; but the land had been devastated by the long " Huguenot Wars," and was in the hands of feudal nobles, possessing almost unlimited power over the population of their huge and isolated estates.

He, with the aid of Tully, his minister, at once determined to aim at consolidating the nation, and at establishing the prosperity of the entire country. This was done in various ways. New industries, such as silk, glass, and fine pottery, were encouraged and supported by the State. New waterways, canals, and bridges connected up the isolated feudal estates and cities ; and the national resources were developed, if necessary, by the aid of royal capital.

In agricultural districts, even the royal power and purse could not do much against the sheer weight of the feudal nobles ; but on the king's estates an example of enterprise was set that had some results, though it was slow enough in taking effect. Thus in these days were laid the firm foundations of the greatness of France in the seventeenth century, her Golden Age.

There was, however, one drawback to this apparent success. When the national prosperity depended so closely on the royal purse and supervision, free enterprise dwindled and initiative failed. It is not to France that we look for the best commercial and colonial development of the Modern World in the seventeenth and eighteenth centuries.

England (1550-1600)—At the middle period of the sixteenth century England was far behind Spain and France in the race for supremacy. Her own political independence, indeed, was at stake, and she had the utmost need of developing her own resources. Her schism from the Catholic Church threatened to cut her off from absolutely necessary sources of supply, for she had no munitions, and the materials necessary for making gunpowder, saltpetre and sulphur, were controlled by Catholic powers. She had no mining industries, and had great difficulty in obtaining iron and copper from abroad. Her sea power was in its infancy : she

had practically no native talent or knowledge of new methods of such matters as brass-founding or mining. Moreover, the royal coffers, in spite of the spoliation of the Church, were practically empty.

Yet within fifty years England was strong enough to wrest the supremacy of the sea from Spain, and rich enough to rank as one of the foremost commercial countries in the world.

The policy of Cecil, Elizabeth's minister, in the most critical years of her reign, is worthy of the highest praise.

Realizing that there was no money in hand to pay mercenaries, although the part they played in the defence of the country must be filled, he used all the resources of the land to maintain a large, strong, and healthy population, and meantime avoided wars on any pretext. Agriculture was encouraged by breaking up waste lands, pastures, and "commons," and enclosing them for tillage. The old vexatious laws that bound the farmer to one particular market were removed, and, in order to maintain for it a sufficiently high price, the export of corn was encouraged. Commerce and agriculture joined hands; the wool trade flourished anew; the price of cloth increased; farmer, weaver, and wool mercer profited alike by their closer interaction.

In order to maintain a large seafaring population, the fishing trade was encouraged, and people were bound by law to eat fish three days a week. To increase the stock of industrial skill and commercial activity, foreigners who formed companies for brass-founding and mining were welcomed to the country. Not only native resources but native industries were made the most of, and English hardware and sailcloth soon became noted in other lands. Alien "adventurers" were welcomed also for the introduction of new industries, such as the manufacture of glass, paper, starch, and soap; so that England became a haven for skilled workmen from the Netherlands, from Greece and Italy and Spain, and had her regular "colonies" of these aliens in various parts of the country.

Before the end of the sixteenth century England had

beaten Spain upon the high seas, and found that her alliance was coveted by other countries. Prosperous at home, her merchants ploughed the seas in all directions. Their great trading companies took the place of the merchant gilds ; and in a future chapter we shall see the part they played in the New World as well as in the East.

Looking back on the story of these three nations, Spain, France, and England, we see that the aim of the ruler of each was to raise his country to the highest pitch of prosperity. But Spain made the fatal error of locking up the capital which had come in so sudden a manner and in such vast abundance, and, having lost her splendid opportunity, fell into the background of history.

France, on the other hand, used the resources of the Crown for the benefit of the people, and reaped a golden harvest for a while ; but the principle was unsound, and in it might be found, even in those early years, the seeds of the Revolution that were to shake her foundations in future days.

Meantime England, stimulated by the action of a Government "hampered by poverty," which aided foreign workers and did not scorn to use foreign capital, set to work on independent lines. Developed by her middle class, depending on both industry and agriculture for her wealth, she gained the high road to commercial success through her acceptance of the principle of the advantage of bringing all parts of the kingdom into close connexion with one another, and of making the utmost of all her available resources by sea and land.

EXERCISES

1. What are the main general features that mark off the Modern from the Mediæval World ? Explain their bearing on Europe.
2. Trace some of the effects of the Renaissance on Modern Europe.
3. Account for the swift rise and fall of the Spanish Empire ; and for the part played by France and England in the sixteenth century.

CHAPTER XIII

THE DISRUPTION OF EUROPE

(A.D. 1517-1648)

THE century that saw the Rise of Nationalism and the exploration of the New World was also to see the break-up of the Unity of Western Christendom.

During the first twenty years of the sixteenth century the storm had been slowly gathering. It needed but a spark from the firebrand Luther to explode the thunder-cloud over the whole of the Western World.

The Reformation—Like all other great crises of history, the steps leading to it were many and various. No doubt its progress was hastened by the Renaissance, with its ideal of separate States; its spirit of rebellion against accepted authority; its casting away of discipline; its revival of the Greek ideals of pleasure and beauty as the main objects of life. Yet the Reformation, which it is supposed to have effected, was not a movement towards freedom, since it persecuted its opponents with the bitterest zeal, and substituted the authority of an inspired Book for that of an inspired Church. Nor was the cult of beauty and pleasure among its aims.

It may have been hastened by the condition of the Papacy in the fourteenth and fifteenth centuries. The fact that the centre of Christendom had been removed from Rome to Avignon for nearly seventy years (1305-1372), and that French influence had then been strongly exercised, had weakened Papal authority; and this had been the case even more in the period that followed the return to Rome, when two popes disputed for the Chair of Peter. But the mediæval Catholic was too well

accustomed to distinguish between the man and his office to be deeply affected by such happenings as these, or to make the laxity often found in the Papal Court a valid reason for a schism that was to rend Europe asunder. There had been earlier days when those who sat in the Chair of Peter had been guilty of many crimes ; but, though men shuddered at the guilt of the man, they swerved not a hairsbreadth from allegiance to the holy office.

From another point of view we may see the cause in the condition of the Holy Roman Empire, once the firm adherent and supporter of the Church that had called her into existence, now sunk to the condition of a shadowy German kingdom, in the form of petty states only held together by a faint hope of imperial revival ; and in her weakness we may look to find the reason why the Papacy that had been so closely connected with her could no longer command the allegiance of a united Christendom. No doubt the condition of Germany in the sixteenth century was such that the rulers of the various states were glad of an excuse to throw off the yoke of both Emperor and Pope ; but this is no sufficient cause for the Reformation, since the Papacy had long ceased to depend upon the Empire for support.

The main effect of the Reformation in Europe is easier to trace than its manifold causes. For more than a hundred years after it was set on foot it involved the Western World in a state of permanent political disunion. That was the natural outcome of a movement which was all in the direction of "individualism," that is, the consideration of man as an individual rather than as a member of a community, subject to the authority and to the rules of that community. Thus, as we have seen, while certain countries were preparing to cut themselves adrift from the centre of Christendom, the idea of "nationalism," with its spirit of concentration on its own affairs, combined with the emulation and rivalry necessary to its worldly success, was rapidly developing, and a death-blow was struck at the old international spirit, with its common aims and interests and ideals.

The purely religious side of the question scarcely enters

into the historical view of the Reformation Movement, though it has been, perhaps, more often mis-stated than any other fact in history. It is nothing less than absurd to account for this vast happening by saying that the cause was a revolt against Catholic doctrines, especially in the case of indulgences and their "sale."

In the days of Luther the most ignorant peasant knew as well as he did that an indulgence was merely a remission of the penalties due to sin, a "remission," or "letting off the consequences," which could only be granted to a sinner who was willing to prove his real repentance and sincere desire to atone for his ill-deeds in some practical form. To give money aid in building churches and bridges and roads was in those days a very ordinary way of showing an honest wish for atonement ; and the building of St. Peter's at Rome, which Pope Leo X had just taken in hand, was looked upon as no unworthy object for the offerings of sinful lay-folk.

Even if Luther's rebellion against the collection of money for this purpose found a sympathetic ground in German states, which were longing to cast off all outward shackles of obligation, we can scarcely believe that Europe as a whole was so deeply interested in religion, and learned in dogma, as to make this a sufficient ground for "schism"—the cutting adrift from the Catholic Church. The actual cause in nearly every case was political, where, as in the case of the English Henry VIII, it was not a matter of domestic policy ; and the religious aspect scarcely entered into the question.

The Reformation was a revolt against authority ; and as on the religious side, the "Protestant" claimed the right of private judgment, so on the political side, the subject demanded privileges that seemed fatal to anything like despotism. Yet, curiously enough, the English Reformation was accomplished during the Tudor despotism ; and the ultimate result of the whole movement was a marked reaction towards absolute rule in most parts of Europe.

Such are some of the contradictions which are concerned with an event which plunged Europe into incessant war for

a century and a half and, by dividing nation against nation and kingdom against kingdom, destroyed the unity of Christendom.

The Emperor Charles V—The ruler of the Holy Roman Empire at that crisis was a sullen Spanish Fleming, Charles V. As the grandson of Ferdinand and Isabella of Spain on the one hand, and of the Emperor Maximilian on the other, his Empire extended over the Netherlands, Spain, and Spanish America, the “two Sicilies,” and the central kingdoms of Europe.

As head of the Empire Charles was obliged to appear as the Champion of Christendom against Luther, who in 1520 broke with Rome once for all. We see him, indeed, not only branding Luther as a heretic at the Diet of Worms in 1521, but declaring himself prepared to sacrifice his domains, his friends, his life, his very soul, to root out the Lutheran heresy. Yet he was not above using the excommunicated monk as a catpaw against his own enemies, and in 1527 allowing a host of miscreants, Lutherans, and German and Spanish malcontents, to march against Pope Clement VII and to attack Rome.

The sack of the capital of Christendom followed, and for eight days “murder, lust, sacrilege, avarice, held high festival; and Spaniards outdid Germans in riot and pillage. Nine months passed before the lawless soldiers quitted their prey.”

It was the outward symbol of the inner spirit of revolt; but Rome herself recovered from the great pillage with the same elasticity with which she had met other and equally severe shocks. Within the next eighteen years the Council of Trent set on foot her own “Counter Reformation”; and in the midst of this Charles learnt that North Germany was in hot revolt against both him and the ancient faith. It was the last blow to the unity of the tottering Empire.

From the historic moment when Charles was forced to flee over the Brenner to the eastern limits of his dominions, there was no putting a stop to the flow of insurrection. Germany was split into two distinct divisions, and South

Germany remained Catholic, while North Germany became Lutheran. Across the Baltic passed the new beliefs and, still more, the new spirit of revolt, finding there a fertile soil; and Sweden, Norway, Finland all threw off the Catholic faith.

The North German princes, in the minority as yet, now looked beyond the borders of their own country and found an opportunity for alliance with a kingdom that had long gazed with jealous eye on the Empire of Spain. France, still strongly Catholic, was induced, for political reasons, to throw in her lot with the Lutheran League, and thus to become a thorn in the side of the ruler of Catholic Spain. And, meantime, France herself was becoming infected by the teaching of the followers of Zwingli, who had stirred up Switzerland to civil war, and of Calvin, the "Protestant Pope," who had set up his own peculiar form of Protestantism in Geneva, and had sent forth his teachers into France and England, Scotland, and Holland.

By the end of the sixteenth century the disruption of Europe was fairly complete. At the beginning of that epoch all Europe, save Russia and the Balkan Peninsula, owed allegiance to the Papacy. At the end of it North Germany, Switzerland, the Scandinavian Peninsula, Holland, England, and Scotland had thrown off this allegiance, and the unity of Western Christendom had vanished.

Effects of the Schism—Some of the effects of this may be glanced at.

In England the result of the Reformation principles was seen in the struggle between Crown and Parliament (1628-1688). Here we find the latter, representing the Puritan or ultra-Protestant body, in revolt against kings who tried in vain to assume the infallible authority of the Papacy they repudiated. The struggle swayed backwards and forwards with varying fortune, and was not ended till the Revolution of 1688, which deposed the autocrat James II, and placed a Protestant Dutchman, William of Orange, on the throne.

The Low Countries (1550-1579)—In Spain we see the

country, so lately the most powerful in Europe, weakened and broken by the Revolt of the Netherlands. These countries had been held as part of the Roman Empire until the days of Philip II (1556). But their distance from the centre of rule, their wide differences in race and speech, their strong trade position, had long tended to make their cities independent petty states. When the religious tie was broken and was followed by persecution on the part of Spain, Catholics and Protestants joined in raising the flag of revolt against "foreign" rule. Under William the Silent the seven northern provinces, all Protestant, declared their independence of Spain, and became the Dutch Republic of Holland, henceforth to take a leading part in the story of Europe (1579). The ten Southern provinces, the nucleus of modern Belgium, which were of mingled Flemish and Walloon race, and Catholic in belief, remained faithful to Spain.

France (1530-1590)—In France, where the Protestant Calvinists were known as Huguenots, the Reformation Movement took a strongly political character. Many of the leading nobles had embraced the new doctrines as a pretext for throwing off allegiance to the king, and for maintaining themselves in a state of feudal independence within walled cities. A long conflict laid unhappy France waste during the middle part of the sixteenth century. A massacre of the Huguenots, ordered to be carried out on St. Bartholomew's Day (1572), through the influence of Catherine de Medici, mother of the young king Charles IX, fanned the flame of revolt; and nothing but the religious indifference of Henry Bourbon, King of Navarre, saved France from another long civil war. As Henry IV, son of a Lutheran mother, Jeanne d'Albret, but willing to become a nominal Catholic for the sake of a kingdom, he became the idol of both parties. To him France owed the Edict of Nantes in 1598, which allowed private freedom of worship to all Huguenots, and was the first declaration of its kind to establish the fact that there was nothing to prevent two kinds of faith from existing in the same kingdom, at the same time, without religious strife.

Germany (1618-1648)—In Germany, after fifty years of growing hatred between the Protestants and Catholics, the flame flared up anew in the Thirty Years War (1618-1648).

Very briefly, the cause of this was the attempt of the Emperor Ferdinand II, of the House of Hapsburg, to turn the German Empire into a military monarchy governed by Austria. The petty princes, on the other hand, aimed at complete independence of imperial rule. Thus we find Spain and Catholic Germany united against Protestant Germany in alliance with Denmark and Holland, and Wallenstein, the Emperor's great general, bidding fair to crush the insurgents, weakened as they were by their own internal quarrels between Lutherans and Calvinists.

The long war resolved itself into a series of struggles in various parts of the Empire. First, Bohemia declared her independence, but was crushed and forced to return to the Catholic faith. Then the King of Denmark was driven out of the contest, and all North Germany bade fair to fall into the hands of Wallenstein.

At this critical moment there appeared upon the scene Gustavus Adolphus, King of Sweden, who entered the contest not only as a champion of the Lutheran religion, but in the hope of conquering North Germany and annexing it to Sweden. Though he fell at Lutzen at the moment of victory, this "Lion of the North" succeeded in getting what he wanted in the shape of a "bastion" on the Baltic, which would give Sweden the control of the sea of that name.

After the death of Gustavus, the struggle still continued, fostered now by Richelieu, the wily French diplomat, whose policy was still to weaken the Hapsburgs through the disunion of Germany. Not till 1648 did the Treaty of Westphalia end a war which left all the combatants exhausted. By this treaty, religious liberty was granted to Germany; but France obtained Alsace, rights over the bishoprics of Metz, Toul, and Verdun, and important territories in Germany. The end of the struggle left France also in many respects the heir to power once held by the House of Austria. To Sweden fell the western part of Pomerania and the bishopric of Bremen, which

gave her control over the mouths of three great German rivers. The independence of Switzerland and the Netherlands was recognized. Most significant of all, the state then known as Brandenburg, soon to be known as Prussia, annexed Eastern Pomerania and some important bishoprics, and thus laid the foundation of her future rôle in Germany.

From that time the Hapsburg princes ruled Austria alone ; and Germany, left entirely disunited, had to face at least a century of reconstruction, before she to any degree had recovered from the ravages of the Thirty Years War.

Effect of Thirty Years War on Germany—Nothing, perhaps, serves to show more clearly the devastating effect of a long war than the history of Germany for the next hundred years. The conflict had been not only a religious but a civil war, fought largely by mercenaries from every country in Europe, whose object was to plunder their employers as well as to fight for them.

The country, once smiling and fertile under the incessant toil of a nation of agriculturists, lay desolate under the stress of constant marches, occupations, and evacuations. No peasant had existed in safety for a generation ; the farmer had forgotten how to plough and the labourer how to reap. In Bohemia six thousand prosperous villages had disappeared. Bavaria, once well populated with flourishing traders, now lay a famine-stricken waste. The once smiling pastures and vineyards of the Upper Rhine now stood barren and neglected by a population that had fled to safer lands.

Yet, in face of all this misery and poverty, the bankruptcy of the rulers caused a heavy burden of service or money taxation to be exacted from the peasants. Under the weight of these exactions, the free peasant sank to the condition of serfdom ; arable lands "reverted" to forests, through which wild beasts ranged unchecked ; and for more than a generation one-third of Northern Germany was left uncultivated.

With the burgher class things were as bad. There was little trade or industry. The old Hanseatic League of Merchants, with its proud motto, "To navigate is necessary for us ; to live is not," was broken up. Their once flourishing foreign

trade fell into the hands of Holland, and the Dutch, now masters of the outlets of the Rhine, took their place as the "Carriers of Europe."

EXERCISES

1. Give a brief sketch of the fortunes of the House of Austria in the sixteenth and seventeenth centuries.
2. Trace some of the main effects of the Great Schism on Europe.
3. What changes were wrought in the map of Europe by the Thirty Years War ?

CHAPTER XIV.
NEW WORLDS FOR OLD :
AMERICA AND INDIA
(A.D. 1490-1700)

WE have seen that one of the most striking features of the Modern World is the outburst of exploration and colonization, which, in the seventeenth and eighteenth centuries, made New Worlds to "swim into the ken" of the Old. Most of these had, indeed, possessed ancient civilizations of their own; but, as far as the Old World was concerned, they only came to life again under the quickening touch of the explorer and the colonist.

In earlier days the motive of exploration had been either a spirit of curiosity and enterprise, or a frank desire for money and trade opportunities. Thus one of the earliest pioneers was a Portuguese Prince, Henry the Navigator, who, in the latter part of the fifteenth century, explored the West African Coast and set on foot a lively trade with the natives in gold-dust and ivory.

It was another Portuguese sea-dog who, in 1484, set up at the mouth of the River Congo a stone pillar, topped by a stone cross soldered on with lead, as a token of Portuguese possession. He was also the first to set on foot the shameful trade in slaves in which all Europe was to share.

Jealousy of Portuguese success brought England and France, to a small extent, into the game of exploration in these earlier days; and missionary enterprise, especially in the case of the courageous followers of Ignatius Loyola, the soldier founder of the Jesuits, began to play no unimportant part during the sixteenth century.

But, by the middle of the seventeenth century, new motives

for exploration were coming into play. The rapid increase of European trade called for new and vast supplies of raw material; and the growing substitution of manufactures for agriculture all over Europe demanded a wider field of commerce. Colonies were now desired, not as a mere refuge for those whom religious intolerance had driven from their motherland, nor as a vent for surplus population, but as estates which could be systematically worked to provide raw materials for commerce at home.

We have seen that the old Gilds, with their merchant traders, had been by the latter part of the sixteenth century transformed into great trading companies, in whose hands lay the task of obtaining and providing this material. It was the East India Company, as we shall see, which first obtained for Britain a foothold in India through its "factories" on the coast, and thus laid the foundations of our future Empire. And it was the haughty refusal of the Spaniards to soil their hands with industrial systems, regarded by them as only "fit for Moors or Jews," which in great part accounts for the failure of Spain to build a colonial Empire in a field in which she stood undeniably first during the sixteenth century.

We have seen how Spain had lost her opportunity in Europe; let us now look across the seas at the story of the New World to which Columbus had given her access. The main cause of the discovery of America undoubtedly lay in that spirit of curiosity and adventure which we have seen to be the essence of the Renaissance.

Discovery of the New World—The idea of the possibility of a western continent dates back to the days of the Ancient World. As far back as the age of Seneca, in the first century of Christendom, we find the dramatist philosopher writing of "a vast new continent beyond the sea which shall be disclosed when this Ancient World doth westward stretch her bounds."

Eight centuries later, in the time of the English Alfred, Northmen had colonized Iceland, already inhabited by Irish Celts, and a hundred years later Erik the Red, another

Viking rover, had discovered Greenland. Leif, the son of Erik, went farther, and, sailing nine days south-west of Greenland, landed on a rocky coast, which seems to have been Newfoundland. South of this he pushed on to "Markland," the modern Nova Scotia, and after two days' sail spent a winter on a river bank in a new continent called by them Vinland, or the Land of the Vine. There, in what is now known to have been New England, part of Rhode Island and Massachusetts, the Northmen founded a colony and commenced a trade with the native Eskimos in fur and timber. This colony flourished till the middle of the fourteenth century, when it was abandoned. Nearly three centuries later its site was to be the scene of the landing of the *Mayflower* and the settlement of the Puritan emigrants in New England and Massachusetts.

The actual discovery of America belongs then to the early part of the eleventh century, and several relics of this age are to be found there. A stone inscribed in *runes*, the ancient form of Northern writing, may be seen in the Taunton River, Massachusetts, which declares that "Thorfinn, with 151 Norse seafaring men, took possession of this land." The skeleton of a Viking wearing a curious belt made of brass tubes has been found in the Fall River; and a round tower at Newport, bearing traces of Northern architecture, belongs probably to the twelfth century.

Another possible claim to the discovery of America comes from Ireland. When the Christian Celts were driven from Iceland by the Northmen they appear to have sailed south to a colony on the eastern coast of America, already settled by some Irish rovers and called by the Northmen "Mickle Ireland." Carolina, Ontario, and Quebec have each in turn been identified with this spot.

Other discoverers may have anticipated Columbus, the best authenticated being the Venetian brothers, Nicolo and Antonio Zeus, at the end of the fourteenth century. They seem, however, to have obtained their information not at first hand, but from a sailor who told them of regions of the west inhabited partly by cannibals, but partly by civilized

people who dwelt in a great country with towns and temples.

The story of Columbus is too well known to be told here. The most striking part of it is his anticipation of our modern notions as to the shape of the earth, which, he maintained, was spherical, not flat ; and yet, on the other hand, the error he maintained to the day of his death in believing that the continent he discovered was a part of Eastern Asia.

It was a fortunate accident that led the Spanish king and queen to patronize the Genoese sailor, for on the foundations of his discoveries the future Empire of Spain was to be built. Unity of territory had been brought about by the marriage of Ferdinand of Aragon and Isabella of Castile ; but wealth was sorely needed to enrich a country impoverished by the long war which drove the Moors from Spain.

The finding of gold, therefore, in an India to which the Genoese claimed to discover a short cut, was the bait of the whole scheme for Ferdinand ; and he was the more ready to accept it that he realized that the Turks, with Constantinople in their hands, could close the Eastern route to the land of gold and the source of future trade.

By sailing westward from Europe over the ocean, Columbus hoped to reach Zipango (Japan) and Cathay (China), and thence to take the road to India with ease. The Bahamas meant to him the discovery of the continent of Asia, and he called them the Indian Islands accordingly ; while Cuba was supposed by him to be part of Asia itself, hitherto unexplored, and part of the realm of the Great Khan of Cathay.

The name America was given to commemorate the voyage of Amerigo Vespucci, a Florentine sailor, also in the service of Spain, who claimed to have discovered the mainland of America in 1497. A more important person is one Ferdinand Magellan, who in the reign of Charles V of Spain actually sailed round the southern cape of South America and, by crossing the Pacific, reached the Philippines. There he was killed in a fight with the natives, but his one remaining ship and a few sailors survived to bring back the news to Spain

of the circumnavigation of the globe and of the existence of a great new world entirely separated from Asia.

When Columbus had made his famous discovery of the New World he had declared, "I have only opened the door for others to enter." One of the first to do so was Fernando Cortes, the Conqueror of Mexico in 1519. From his account we can get to know a good deal of the conditions and character of the early story of America, though much of it still belongs to the Age of Myths.

Mayas and Aztecs—For nearly three hundred years after the discoveries of Columbus the Spanish colonial Empire included Florida in North America, New Spain or Mexico, California, Central America, South America, and the West Indies. Of the races north of Florida Spain knew little. These aboriginal "Indians," as they are still called, were then in a state of barbarism; but this was far from being the case with the inhabitants of Mexico or Central America, and the northern districts of South America. Just as Central Asia, once the home of the finest and oldest civilizations in the world, had become by the end of the Middle Ages a desolate waste of buried cities, so in the early part of the sixteenth century Cortes found traces in Mexico of an ancient people well advanced in knowledge of art and hieroglyphic literature, builders of noble palaces and temples, knowing enough science to use a calendar of three hundred and sixty-five days, builders of cities now buried under the forests and jungles of the Mexican plateau and the plains of Central America.

These Mayas of Yucatan and Mexico seem to have been displaced late in the eighth century by tribes of people known as Toltecs, who descended from the North upon the lake country round the present city of Mexico and built fine temples and houses that earned for them the name of "Architects."

Some time during the fourteenth century the Aztecs took their place, bringing with them, or borrowing from the original inhabitants, a knowledge of the arts of building and metal working that was apparently well in advance of that of the Europe of that day and not far behind that of Asia.

But along with this were to be found barbaric ideas such as that which demanded war every twenty days in order to provide bodies for their cannibal feasts, and for the human sacrifices without which they firmly believed the Sun would cease to exist.

Conquest of Mexico — These were the people whom Cortes, on his arrival, found in possession of an Empire extending from the Gulf of Mexico to the Pacific and ruled by a chief known as Montezuma. The natives were skilled in a peculiar kind of music ; they had an organized system of labour, though they kept no animals for this purpose, and used dogs only for food. Their political institutions were about on a level with those of the last Saxon kings, but their stores of gold and silver so dazzled the eyes of the Spanish invaders, that they thought them far more civilized than they were in reality. Their chiefs used armour made of thin plates of gold or silver, over which was thrown a cloak of gorgeous featherwork ; and the warriors wore a close vest of quilted cotton "so thick as to be impenetrable to the light missiles of Indian warfare."

The account of the meeting between Cortes and Montezuma shows the chieftain borne on a golden palanquin blazing with burnished gold. The Spaniard and his men passed through avenues lined with houses whose flat roofs were protected by parapets and covered with masses of growing plants. "Occasionally a great square intervened, surrounded by porticoes of stone and stucco ; or a pyramidal temple reared its colossal bulk crowned with its tapering sanctuaries and altars blazing with inextinguishable fires. But what most impressed the Spaniards were the throngs of people who swarmed through the streets and on the canals."

The natives at first took Cortes for a god and treated him with the highest honours ; but he, by a dastardly act of treachery, seized the person of their ruler and put himself at the head of the government. When this had made him master of the city, the hoards of a long line of ancestors were poured out at his feet by the abject Montezuma.

"The gold alone," we read, "was sufficient to make three

great heaps . . . the greatest portion was in utensils and various kinds of ornaments and curious toys, together with imitations of birds, insects, and flowers. There were also quantities of collars, bracelets, and other trinkets in which the gold and featherwork were richly powdered with pearls and precious stones."

The Mexican warriors, however, showed more spirit than their leader, and chased their treacherous guests from the district. But Cortes reappeared with two brigantines, built for the purpose, upon the waters of the lake on which the city of Mexico stood, overcame the resistance of its defenders, and rased its buildings to the ground.

This was in 1521, and in the next year Cortes sent to Spain two vessels loaded with treasure. These were captured by Verrazano, a Florentine captain in the service of France, and handed over to the amazed French king. "Why!" cried Francis, "the Emperor can carry on war against me by means of the riches he draws from the West Indies alone, and now he can draw also on Mexico."

Deciding that France must also have her share of the spoil of the New World, he ordered the successful Florentine to secure for him anything that was left untouched by the enterprise of Spain and Portugal. The shore from Florida to Newfoundland was as yet unclaimed, and this was annexed by Verrazano under the name of New France. Part of this region, round the Gulf of the River St. Lawrence, became the scene of French colonization in years to come.

Meantime, Spain had gone farther afield, and, in 1532, Pizarro had invaded the territory of the Incas of Peru and obtained from them fresh stores of wealth. In the course of the next few years swarms of Spaniards settled in these parts of America, intermarried with the natives, and produced the mixed race which is found there to this day.

Effects of Discovery of the New World—Leaving the fascinating story of exploration and discovery, let us see the immediate effects of the discovery of the New World on the Old. The first thing to notice is the enormous increase of wealth for Spain, wealth which formed the foundation of the

powerful Empire of Charles V, and made that country for a brief period the foremost in Europe. In the shape of money, this gold and silver of Mexico and Peru passed into all the countries of Europe in return for imported goods. As money became more plentiful, prices and wages both rose, and capital, as we have seen, began to be more widely employed in industry.

Then new articles of food, clothing, and building material flowed in from the New World, and began by degrees to raise the whole standard of living. Potatoes, chocolate, quinine, cane-sugar, furs, and tobacco are only a few amongst the many things we are now inclined to call indispensable, but which were almost unknown before the discovery of America.

Lastly, through the constant emigration that now took place from Europe to America, a new outlet was opened for the energy of her more restless sons and daughters, and the foundation was laid of the great colonies of the future. For these and other reasons into which want of space forbids us to enter here, we may say with truth that "the opening of the Atlantic to continuous exploration is the most momentous step in the history of man's occupation of the earth."

Let us now turn eastward, and see how Europe was beginning to get into touch with the world of India.

The Opening up of India: The Empire of the Great Mogul (Second Half of Sixteenth Century)—The reputation of India as a land of gold and precious stones, and more especially as a new outlet for trade, had made that land the lodestar of the Middle Ages.

In his search for a new trade route thither, when the Mediterranean was barred by Moslem pirates, the Portuguese, Bartholomew Diaz, had sailed round the most southerly point of Africa, to which "the captain and his company gave the name Stormy, because of the dangers and tempests that had beset them in the rounding of it; but when they came home, the king (the father of a yet earlier navigator, Prince Henry of Portugal) gave it a fairer name. He called it the Cape of Good Hope, because it awoke the hope that India, so much desired and so long sought, would be found at last."

And found it was by the Portuguese Vasco da Gama,

who landed on the west coast of India in 1498, and thus effected a junction between West and East that was never again to be entirely severed. Before many more years had passed, the Portuguese had trading posts and factories all along the coast.

Let us look for a minute at the history of this great country. When we last read of the progress of India, we saw that she was on the verge of a strong wave of Mohammedanism, in which wave she was submerged from the eleventh to the eighteenth century.

The first half of this period is full of confusion, due to the constant feuds between Hindu and Mohammedan, which made them centuries of warfare. Some time during this interval India broke up into hundreds of petty states ruled by petty princes.

India: The Empire of the Great Mogul (1556-1700)—

The first attempt at amalgamation was made by one Akbar, who from the year 1556 founded the vast Mogul Empire. Akbar has well been called the greatest ruler who ever sat upon an Indian throne. Strong and just, the friend of scholars, a philosopher, scientist, general, and statesman, he, by strength of will and moral force, overthrew the Mohammedan dynasty, carved out the Empire of Delhi, and proceeded to extend his rule from Afghanistan to the Bay of Bengal, and from the Himalayas to a line south of Surat.

In his days a rule of toleration was imposed for Mussulman, Brahmin, and Catholic missionary alike. His vast dominion was subject to a fair rate of taxation instead of to the impositions of cheating officials, and taxes were readily remitted when times were bad. By substituting a uniform currency for the hundreds of different ones then existing, he improved the condition of commerce by leaps and bounds and gave his Empire a half-century of prosperity and peace.

To the court of his son Jehangir came the Englishman Sir Thomas Roe, in the early years of the seventeenth century (1615-1618), who afterwards spoke with awe and respect of the splendour and display of the brilliant Eastern court, and of the toleration shown to Christians and to Europeans in

general. But he noted also the drunken orgies of the king, who professed to be a strict Mohammedan, the tyranny and corruption of his officials, the loose and weak administration. "The time will come," he wrote, "when all in these kingdoms will be in great combustion."

For a while the fulfilment of this prophecy was deferred. The influence of a wise and beautiful queen, Mir Jehan, "Light of the World," was all for good; and under her stepson, Shah Jehan, the Mogul Empire became a proverb for all that wealth and prosperity can bestow. The palaces of Delhi, the marble mosques, the wonderful "Taj-i-Mahal," the grave of that "Light of the Harem," Nur-i-Mahal, with its crystal and marble and exquisite peacock throne of precious stones, all served to gain for Shah Jehan the title of "Magnificent."

Yet less than a century later the kingdom had sunk to the lowest point of misery and weakness, and the alien people from France and England were settling with impunity upon the eastern coast-line.

As the representative of the "Gorgeous East," India had laid the foundation of the prosperity of Genoa, of Venice, and of Pisa, and later had stirred the Portuguese to become her first European settlers since the brief invasion of Alexander.

In the early seventeenth century India was brought again into touch with Europe by the visits of Catholic missionaries, and by the year 1613 the East India Company of England had a trading settlement firmly established at Surat. Favour was shown the traders by the Great Mogul, who gave them permission to carry on their trade at certain stations along the coast. Next year his goodwill was increased; for an English physician, Dr. Broughton, saved the life of his favourite child. As his fee, the latter obtained trading rights upon the River Hooghly, which gave the English their first footing in Bengal. By the year 1640, though the idea of an Indian Empire was as yet undreamed of, the British, represented by the East India Company, were firmly established in Surat, Madras, and Bengal, and less than a century later were in active rivalry with the merchants

whom the French Government had established on the south-east coast at Chandernagore and Pondicherry.

India in the Eighteenth Century—At the beginning of the eighteenth century the last great Emperor of the Moguls had passed away, and in the interval of confusion that followed, Dupleix, a clever young governor of the French "Company of the Indies," was quick to seize his opportunity. It was a golden one, for the Viceroy and Nizam, the chief officers of the late Emperor, together with all the smaller native princes, had shaken off their allegiance and made their various domains independent. Immediately the dismembered Empire became the prey of outside foes. A Persian monarch sacked many of the rich cities; the powerful Mahratta tribes spread themselves over Central India.

This was the moment for Dupleix to change the status of the French from that of mere traders to that of masters. His first step was to fortify Pondicherry, the earliest settlement of the French, and, having allied himself with some of the petty princes, to raise an army of native (Sepoy) soldiers. With this he attacked Madras, and for the next few years, while the Seven Years War was raging in Europe, the story of India is that of the struggle between French and British for the vast and invertebrate Empire. It was Clive who saved India for the British, and the battle of Plassey, in 1757, that made them masters of Bengal, the richest province of that land.

The East India Company remained the rulers of India until the horrors of the Mutiny of 1857 brought home to Europe the drawbacks of this kind of government. In 1877 the title of Empress of India was first held by an British sovereign, and under British protection the land is now ruled by native princes, though the administration is carried on for the most part by British officials under the Viceroy.

EXERCISE

Trace the effects upon Europe

(a) of the discovery of America;

(b) of the opening up of India.

CHAPTER XV

THE ERA OF COLONIZATION

(1600-1900)

THE English in America—The new spirit of colonization that had lasted well into the seventeenth century affected America earlier than the golden world of India; and there the struggle between French and English was to assume far greater proportions.

Before the reign of Charles II a steady stream of emigrants from English shores had established themselves in various parts of the country north of Mexico and south of the river St. Lawrence. That fine pioneer, Captain John Smith, had shown these early empire-makers the importance of labour and discipline in founding new settlements, and had done much to settle the colony of Virginia, left derelict after the first settlement made by Sir Walter Raleigh. The Pilgrim Fathers, driven from their native land by the uncompromising Anglicanism of James I, had founded New England, and put the "fear of the Englishman" into the heart of the Redskin aborigines; and another band of Puritan exiles in the reign of Charles I, "bidding farewell with weeping eyes and sobbing voices to the land whose cruelty could not efface their love," had founded the colony of Massachusetts.

The "States" of North America—Their story is one of constant dread of Indian attacks, of incessant warfare, of hardly won security. But round Massachusetts in the North and Virginia in the South there presently grew up eleven colonies, separated not only by distance but by differences of faith and caste.

Thus Maryland, one of the Southern States, founded

by persecuted Catholics, and Carolina, settled by penniless nobles of the days of Charles II, had nothing in common with the sturdy Puritans of New England, and were, in fact, entirely separated from them by the Dutch colony of New Netherland, occupied by the Dutch West India Company.

When England wrested this latter state from Holland and called it New York, a line of connexion between the colonies scattered along the coast-line, from Florida to the mouth of the St. Lawrence, was established for the first time, and this was further strengthened by the Quaker foundation of Pennsylvania.

By the time of George II, who gave his name to the Southern colony of Georgia, thirteen colonies existed in North America, which, since the days of Charles II, had become in the eyes of the Mother Country a most useful field for the provision of such raw material as sugar and cotton.

It was, however, the fur trade with the Indians that most attracted Great Britain; and in 1688 Prince Rupert, mindful of the district discovered by the explorer, Henry Hudson, a century earlier, sent out a band of men who presently formed the nucleus of the Hudson Bay Company and spread their net over a region three times the size of India.

With the vast tract north of the St. Lawrence River was granted "the whole and entire trade and traffic to and from all havens, bays, creeks, rivers, lakes, and seas into which they shall find entrance or passage, with all the natives and people inhabiting the territories aforesaid."

The French in America (1608-1740)—This was in 1688. Eighty years earlier, however, the land just north of the great river St. Lawrence had been explored by the Frenchman Samuel de Champlain, who had set up a fort at Quebec, and in 1611 had founded Montreal. Under his governorship the unknown regions of Canada were explored by fearless Jesuit missionaries, whose temporary stations often became the site of future cities. By the year 1632 the French held the basin of the St. Lawrence River and the vaguely defined region of Acadia, which was probably the district now known as Nova Scotia and New Brunswick.

Encouraged by the success met with in these parts, the minister of Louis XIV, the great Colbert, determined to build up a vast French empire across the seas. Regardless of British rights and claims, he granted to a French trading company the right of colonizing America, from Hudson Bay to the river Amazon, by the simple process of "killing or conquering the natives or colonists of such European nations as are not our allies."

One of the first steps towards the end was taken when Robert de la Salle explored the unknown region of the Mississippi, planted a colony at the mouth of that river, and named it Louisiana in honour of the king. The town of New Orleans was built; and having thus obtained command of the great waterway, the next step was obviously to connect it with the river St. Lawrence by means of a long chain of forts.

French and English Colonists (1740-1763)—This was an open challenge to the British colonies, which were not only prevented from advancing westward, but were threatened by extinction if the French chose to push their settlements nearer the eastern sea-board.

Thus there began that long struggle between French and English colonists, reflecting all too well the spirit of the frequent wars which, in those years, were devastating a Europe absorbed in conflict over the so-called Balance of Power.

In the New World the fight was for a French colonial empire that was to support the imperial needs of Louis XIV. But this selfish policy overreached itself. Without aid from the Mother Country the scheme was bound to fail.

It was the policy of the energetic French governor, Duquesne, who built a new line of forts completely shutting the British out of the district from the Ohio to Niagara, that first brought Washington upon the scene. But Washington met with utter defeat, as did the English general Braddock; for the French had the Indians on their side, and when these Redskins had once realized the joys of victory, they swooped upon the peaceful homesteads of the colonists with burning brands and tomahawks, and swept them out of existence.

A grim revenge was taken by the British Government at

home. Years earlier the French settlement of Acadia had fallen into British hands, but the original settlers had been allowed to live there in peace and security. These were now all driven forth from their quiet farms and forced to find a home elsewhere in strange lands.

“Waste are those pleasant farms and the farmers for ever departed,
Scattered like dust and leaves, when the mighty blasts of
October
Seize them and whirl them aloft, and sprinkle them far over
the ocean.”¹

A more justifiable retaliation was the action of Wolfe, who, in face of dire peril, took Quebec from the French, and made the British masters of North America from the Arctic Ocean to the borders of Florida and Mexico.

Never again was there a chance of French dominion in Canada. Yet the name of France lives on in the language and religion, the laws and customs, of many thousands of the inhabitants of Canada, some of whom, through intermarriage with the Indian tribes, are of mixed race.

The Peace of Paris, which robbed France of all her North American colonies save Louisiana, was signed in 1763.

The Independence of the “States” (1765–1776)—Thirteen years later was signed another historic document, the Declaration of Independence, which proclaimed all the North American “States” free and independent.

The cause of the revolt that brought about the loss to Britain of the North American colonies was a perfectly reasonable demand enforced in a very unreasonable manner.

The colonists were asked to bear some of the expense of keeping up a large military and naval force in defence of their largely increased dominions, and, had they been in any sense united, they might well have seen the justice of this. But even the most tactful of governments would not have found it easy to enforce this necessary taxation upon a number of different groups of states in which the Puritan colonists

¹ Longfellow's *Evangeline*.

of New England had neither the same ideals nor the same religion as the Southern States of Maryland and Virginia, nor even racial sympathy with the Dutch and German settlers in the middle group of New York, New Jersey, and Pennsylvania.

There had, moreover, been growing up for a considerable time a large amount of self-government, and a leaning towards independence of a Mother Country that had done remarkably little to help in either their foundation or development. Had Britain at this crisis frankly acknowledged the growing independence of the colonies, and merely asked for aid in bearing a common load, all might have been well. But a stupid and short-sighted Government imposed an irritating tax upon the colonists without even a pretence of considering their position; and immediately the latter retaliated by announcing that "taxation and representation must go together."

This was in 1765, and the obnoxious tax was imposed only for a year and never paid. But two years later a system of coercion was introduced which was to browbeat the colonists into submission. In face of the inevitable war of revolt that followed, the thirteen colonies forgot their differences of origin, race, and faith, and joined together in a Declaration of Independence (1776) that made the "United States," and deprived Britain of all her most flourishing American colonies. Alone, the struggle against a rich and powerful motherland, with a large population, a strong navy, and a well-trained army, might have been hopeless. But when France, already in sympathy with the spirit of revolution, and still resentful of her losses in America, came in as their ally, the result was assured.

Canada remained, however, in the hands of Britain, and during the War of American Independence a large number of "loyalists" left the States and settled in Lower Canada, in Ontario, and round about the mouth of the river St. Lawrence. The rest of the colony was still peopled by French settlers, and if Britain had chosen to impose her methods of government on all alike, as she had done in the States, a fresh

revolt would have followed. But the Motherland had begun to learn wisdom. By the "Canada Act" of Pitt (1741) the colony was divided into Lower or French Canada and Upper or British Canada, both under British rule; and to each was given a certain amount of self-government and its own legislative assembly.

The Expansion of the United States (1800-1900)—Meantime the United States, having shaken off all fetters, began to expand freely. The region between the Mississippi and the Rockies, known as Louisiana, was bought from France in 1803, and Florida from Spain in 1819. By the middle of the nineteenth century her borders touched the Pacific on the West, while by her purchase of Alaska from Russia in 1867 she became the owner of the richest gold mines in the world. Before the end of the same century she had founded her own colonial Empire in the Hawaiian Islands and the Philippines, in Samoa and the West Indies, and was strong enough to enunciate her "Monroe Doctrine," which forbade the Old World to lay hands further upon the New. "Henceforth," declared President Monroe in 1823, "the American continents are not to be considered as subjects for future colonization by any European Power."

It was the attempt of Napoleon III to ignore this by conquering Mexico and by setting up the Austrian prince, Maximilian, brother of Francis Joseph I, as the Emperor, that led to the capture and murder of this scion of an ill-fated house by the Mexicans in 1867.

Effect upon the Old World—Some of the general effects of the events of this chapter on the Story of the World may be noted here.

The downfall of French and Spanish colonization in North America made the history of that continent much less international, though its mixed races, together with its position between Asia on the one hand and Europe on the other, would always prevent its developing on purely local lines. The trend henceforth was in one instead of in many directions.

Of more importance, perhaps, is the effect on the Old World of the Declaration of Independence. We have seen that

this was caused by the conflict between different theories of government, and by a narrow and selfish colonial policy, a policy which was adopted even more thoroughly by France and Spain than by Britain. If this policy had been persisted in there is no doubt that the whole of the British Empire, as well as the colonies of other European powers, would have risen in successful revolt. When it became discredited by the loss of the American States, a new and more generous principle was adopted, the result of which is seen to-day in the fact that Canada, Australia, and New Zealand, to which the privilege of self-government was granted during the nineteenth century, were the most loyal and ardent supporters of the Mother Country during the Great War.

Australia (1640-1900)—To the period between the British conquest of Canada and the complete emancipation of the United States belong the voyages and explorations which brought the almost unknown continent of Australia fully into the course of World History.

The Dutch were the first to explore the Western Coast, and in 1642 the Dutchman Tasman discovered Tasmania and New Zealand. But they went no farther, and it was left for Captain Cook, more than a century later, to explore the Pacific and its many islands, before he was murdered by the Hawaiian natives in 1779.

The actual colonization of the new continent of Australia was carried out by British convicts, a band of whom was landed first in Sydney Cove in 1787. Never was a colony so hard to build up, for a short-sighted home government persisted in sending out batches of convict settlers without a single expert farmer to leaven the lump of ignorance and vice. The settlers were at once faced with famine, for the soil about the Cove would not grow corn. A number of the convicts were then shipped off to Norfolk Island, where they were only saved from the same fate by the hosts of sea-birds and their eggs, upon which for a time they lived. After a while farmers were established on the mainland, and, largely owing to the tact and humanity of Phillips, the first governor, his own prediction that "this country would prove the most

valuable acquisition Great Britain ever made," began to be fulfilled. By the year 1792 the young colony of New South Wales, in spite of many drawbacks and difficulties, was the nucleus of a rich and prosperous country, which in 1900 was to become the Australian Commonwealth.

New Zealand—In 1839 New Zealand, the largest of the group of islands known as Oceania, was annexed by Britain; and such was her importance, owing to her favoured climate and fertility, that in 1907 she, like Australia, became a self-governing Dominion.

Africa—During the nineteenth century the New World of Africa, parts of which had known a civilization compared to which that of Europe is but as yesterday, came within the knowledge of an Old World that had forgotten her ancient glory. Yet even in the early days of her story, little more than the shore of the Mediterranean had ever been known. Egypt, Carthage, the Arab domain of North Africa as far as Morocco, and the Straits of Gibraltar belonged to history, and the Portuguese explorers of the sixteenth century had told marvellous stories of the long coast-line to the Southern Seas. But yet Africa, fortified by her high mountain ranges and dangerous rivers, her vast deserts and thick forests, remained the "Dark Continent" right down to the days of the nineteenth century.

Then began a rush of exploration. Sir Samuel Baker and Captain Speke followed Mungo Park, who was killed by natives in 1806, in his search for the source of the Nile; and David Livingstone, about the middle of the nineteenth century, making his way up the Zambesi, crossed the continent from South to North. In his search for the latter in 1871, Stanley discovered the source of the Congo and explored its course; and in his subsequent writings threw a flood of light upon the Dark Continent as far as Europeans were concerned.

The Partition of Africa—One of the results of Stanley's exploration was the formation of the Congo Free State, established by Leopold II, King of the Belgians, for the sake of the rich rubber plantations worked by the negroes. But meantime other European States were also out for plunder from the

natives of Africa. Germany quickly acquired by treaty and annexation a large part of South-West Africa, East Africa, and the Cameroons. Italy annexed part of Somaliland, and took Libya from Turkey in 1912. France took Algeria from the Arabs, annexed Tunis, and established a protectorate over Morocco. Portugal obtained Portuguese East Africa.

But the richest part of the continent, stretching from the Cape to Lake Tanganyika, fell into the hands of Great Britain. Cape Colony became hers in 1816 after the Napoleonic Wars; twenty years later the Dutch settlers, known as Boers, trekked North to found the republics of Natal, the Transvaal, and the Orange Free State. Natal was the scene of fierce and bloody conflicts between Boers and Zulus before it was annexed over the heads of both by Britain. The other two states remained independent until the discovery of the gold mines of the Transvaal. This led to the immigration of numbers of British-born men, who, as settlers, demanded a share in the government. This the Boers, under the leadership of Kruger, refused, and the Boer War (1899-1902) was the result.

When once Great Britain had become the conqueror of the Boers, she showed that she had profited by her lesson of over a century before. She granted self-government to Cape Colony, Orange Free State, Natal, and the Transvaal, and these States have now been joined in the Union of South Africa. The Union possesses a parliament and a ministry acting under the Governor-General appointed by the Mother Country; and thus the rights of Boer and Englishman are alike safeguarded. Beyond these States lies the dominion called Rhodesia after the Prime Minister of Cape Colony, Cecil Rhodes, an English gentleman who was among the first to discover the diamond fields of Kimberley, and to make Bechuanaland a British protectorate. To the north again lie the fertile colony of British East Africa and the Protectorate of Uganda; and, farther north still, the Sudan and Egypt, both now to be reckoned among British possessions.

The full story of the partition of Africa must be read elsewhere. Enough has been said to illustrate the remarkable

expansion of Europe during the second half of the nineteenth century. The necessity had been felt for new outlets for European energy after the upheaval of the Franco-Prussian War and the settlements made by the Treaty of Berlin. There was pressing need also for new openings for commercial and industrial enterprise ; and so the eyes of Europe turned to that part of the world whose riches were in those times as fabulous as those of India to the men of mediæval days.

Oceania—While the Old World “scrambled for Africa,” the distant islands of Oceania were fast being appropriated by Germany, Britain, and the United States. And since appropriation had thus become the fashion, Russia, Germany, and Britain began to lay hands upon the ancient Empire of China, peacefully asleep, as it seemed, behind its mountain barriers, and to seize respectively Port Arthur, Kiao-chau, and Wei-hai-wei. Then of a sudden the dreaming Empire moved in her sleep ; the Boxer rising showed the foreigners the need of caution ; the neighbour kingdom of Japan, which had rapidly developed a highly efficient naval and military force, dashed to the rescue and prevented the wholesale spoliation of the Eastern World by the West.

EXERCISES

1. Compare and explain the colonial policy of Britain in the eighteenth, nineteenth, and twentieth centuries respectively.
2. Write a critical explanation of the “Scramble for Africa.”
3. What has been the general effect on World History of the Declaration of American Independence ?

CHAPTER XVI

"GREAT POWERS" AND "BENEVOLENT DESPOTS"

(A.D. 1650-1800)

IN this chapter we shall briefly trace the methods by which certain European States, during the seventeenth and eighteenth centuries, became "Great Powers."

In one respect these methods are alike, for they are all based upon what we call "economic development."

Effect of Great Changes in Europe—About the middle of the seventeenth century—the Peace of Westphalia (1650) may be taken as a convenient milestone—the effect of the great changes that Europe had seen in the past hundred years began to be felt in the economic world.

Let us briefly recall what these changes were.

There was, to begin with, the break-up of Christendom after the Reformation, when the central idea of Europe became no longer a European Commonwealth, but individual, independent States free from any outside authority.

This led to the development of the "monarch" and the "State," an idea expressed best by Louis XIV of France in his terse remark, "L'Etat, c'est Moi." Elsewhere it fostered the spirit of individualism that made an Independent State, such as Holland.

With this is closely connected the new "Mercantile System," which simply meant that all members of a State were bound to work for the welfare of that State, and for the support of the standing army and navy upon which that welfare was now made to depend.

Then, in place of the old municipal community, we get a "central system," organized by a government whose aim was to increase the productive power of the nation in order

that the resulting wealth might provide a field for heavy taxation.

For this reason the great trading European companies could generally depend upon some degree of support from the State ; and colonial enterprise was encouraged by the most far-sighted governments for the same reason.

So it came about that, since national power now depended on national enterprise, it was the State whose income was the largest and on the soundest foundation that became a “ Great Power.” For on the productive power of the people depended the size and strength of the army ; and the army, in days when countries were forcibly carved out of the disorganization of Europe, became the short cut to power.

“ War became a business in which the man who invested the largest amount of capital was the most likely to succeed.” The result of such a policy, ignoring, as it does, the utterly wasteful and unproductive effect of war, can be seen in the century of revolt that followed.

The Development of France (1650-1713)—The foundations of the greatness of France had been laid, as we saw, by Henry IV. They were strengthened in the direction we have been describing, by Richelieu, the Cardinal Minister of State, who prepared the ground for the despotism of Louis XIV. The aim of the latter was frankly “ to make all forces of the State subservient to himself, and to turn them to the advantage of the State at his own will.”

Industry in France was encouraged by the royal power, and then taxed to provide military material, and with this Louis carried on a succession of wars by which he hoped to win an Empire at least as great as that of Charlemagne.

Thus “ economic progress became the foundation of military power,” and the country was rapidly developed for this end both as to industry and agriculture. New manufactures, new inventions were encouraged. Foreign competition was excluded wherever possible. Heavy taxes were levied as prosperity increased.

It is true that a great body of the most industrious part of the population, the Huguenots, were driven out by religious

intolerance, and left France to help to found the prosperity of other European States ; but, in spite of that, France seemed to prosper exceedingly. Traces of feudalism were to be found here and there, but the tendency of this State encouragement was to destroy the despotism of the nobles and to increase the number of free peasant proprietors and industrial workers.

Yet underneath, the foundations of the kingdom of the "Benevolent Despot," Louis XIV, were fast rotting away ; for her apparent success was based, not on a great national movement, but on a system of absolutism that made men serfs in fact if not in name. Long before the death of Louis XV its failure was apparent ; and though other and more immediate causes brought about the Revolution, we must look for its roots in these years of outward success.

Power of Holland (1660-1713)—During this period the small and new-made State of Holland had been pushing her way to the front in a very different spirit, though by precisely the same method. Her success was won by the sheer determination of the whole nation to overcome the natural drawbacks of her position. She commanded, it is true, the mouth of one of the greatest waterways in Europe, but she had also to conquer and make alliance with the sea which periodically overflowed her territory.

When the ocean had been tamed by the mechanical device of dunes and dykes Holland determined to push to the uttermost the mercantile advantages of her long coast-line. For a century Holland dominated Europe by keeping the carrying trade of the world in her hands ; her ships raced to and fro along the great trade routes to East and West. Her commerce and business capacity were so well developed that the Dutch became the most wealthy merchants and "capitalists" in Europe. Her fleet defied that of Britain ; her army under William III of England, the "Stadtholder" of Holland, held up Louis in his attempt to form a continental Empire. Though never a "Great Power" herself, the little country, by keeping up a barrier between France and the rest of the

continent, maintained the “Balance of Power” and became for a time the saviour of Europe.

Peace of Utrecht (1713)—The Peace of Utrecht, which ended a war into which most of the European countries had been drawn, gave to Austria the Spanish Netherlands, now known as Belgium, while France gained little but the border provinces of Alsace and Lorraine.

Among the minor terms of this treaty was an insignificant clause permitting the “Elector of Brandenburg” to take the title of “King of Prussia.” From that moment dates the appearance of a new power in Europe.

Five centuries before this time—early, that is, in the thirteenth century—an offshoot of the Crusading army, known as the Teutonic knights, had settled in a wooded and well-watered strip of land lying along the Baltic coast, and in course of years had made this district, now called Prussia, rich and prosperous. Gradually, however, the Poles, their neighbours, encroached upon their territory, and the Teutonic knights were merged into the subjects of the princes of the House of Brandenburg, the nearest province. The ruler of that day made Prussia into a dukedom, and united the two provinces.

These Brandenburg rulers were of the Hohenzollern race, whose boast was that each of them died possessed of wider realms than those owned by his ancestors. Pomerania and the lands along the Lower Rhine had been added to Brandenburg and Prussia before the death of the Prussian “Elector,” Frederick William ; and in 1713, as we have seen, the son of the Elector, Frederick, took the title of King of Prussia. In the days of this king’s grandson, another Frederick William the principle of an absolute State, which we have seen in France, was carried out to its fullest extent in Prussia. All kinds of representative councils were suppressed in favour of a “central assembly” of ministers, dominated by the monarch. A standing army ensured support for all his measures, and this was developed by a system of compulsory military service, and by the selection of picked men for his most famous regiments ; until, almost unawares, Europe was confronted with a perfect military machine such as no other country could rival.

Economic Policy of Frederick the Great (1740-1786)—

The success of his son, Frederick II, the "Robber of Europe," in war concerns us less than the means by which he built up a powerful State upon the foundations thus laid.

It was no mere desire for "land-grabbing," but the knowledge of the linen industry of Silesia, that made the latter Frederick's "Peru." When a long series of wars, which meantime devastated Europe, had finally gained him the province which rightly belonged to Marie Thérèse of Austria, Frederick had leisure to carry out a thoroughgoing policy of reform throughout the now largely increased territory of Prussia. He had always the deepest admiration for French methods, and he knew that Silesia would have been torn from his grasp had it not been for British gold; hence his first aim must be to increase the industrial and agricultural wealth of a country, much of which was depopulated and unfertile.

So he rebuilt villages and farms that had been devastated by war; he encouraged the "peasant proprietor" or small farmer; he reclaimed and drained the great tracts of waste lands, and peopled Brandenburg and Silesia, Pomerania and Magdeburg, with colonists from Prussia proper. But he took little heed of the fact that these people, who were subject to forced labour and heavy feudal burdens in order to supply money for his wars, were practically serfs.

In many rural districts the old feudal wrongs survived. There was little industry, and field labourers could be flogged at the will of their master. Yet in many respects the policy of Frederick, selfish as it was, did much to improve these conditions. Trade was encouraged by grants of money, and every weaver in Silesia was given a loom as a free gift. "Let it be known," the king proclaimed, "that, if any economic enterprise is beyond the power of my subjects, it is my affair to defray the costs."

The result was an example of "paternal Government" carried to an extreme that left no department of life free from the royal interference. Free corn was doled out in famine years, and the price of corn kept down that the people might

not starve ; but “ the king was the chief corn merchant in the land.” The iron industry, the wool trade, were bound strictly by royal regulations. A maidservant, by royal orders, was not allowed to light her fires with rags. Salt, coffee, and tobacco were monopolies of the Crown.

His people, under such iron discipline, showed small gratitude and less initiative. “ They move if you urge them on, and stop as soon as you leave off driving them,” complained the king. “ Nobody approves of habits and customs except those of his fathers. . . . As for me, who never did them anything but good, they think I want to put a knife to their throats as soon as there is any question of introducing a useful innovation or of making any change at all.”

Yet there is no doubt that it was his domestic rule, rather than his immoral foreign policy, that won for Frederick the title of the “ Great.”

Reforms of Joseph II in Austria (1760-1790)—All over Europe in these latter days of the eighteenth century we find the same wave of reform, as though, indeed, the Western World had awakened to the fact that by the construction of industry rather than the destruction caused by war must the position of a Great Power be won and held. But still the idea of reform imposed from above rather than demanded from below held good. The State must be the sole agent of improvement.

The constructive work of Joseph II, who succeeded to the Austrian dominion of Marie Thérèse after her death in 1780, was on the most enlightened lines of his day. Taxation was fair and equally distributed ; justice was dealt out impartially to rich and poor ; education was encouraged ; freedom in religion was tolerated ; the death penalty was no longer inflicted for minor offences.

At his accession the peasants of some provinces were almost entirely in a state of serfdom. They were not free to leave their masters' estates, or to marry whom they pleased, or to take up any calling but that of manual labour. The first great step towards the real rise of Austria was taken when Joseph abolished serfdom in the Slav provinces, and secured the

Bohemian peasant the right of owning land, of moving from place to place, and of marrying without the permission of his employer.

Rise of Russia (1700-1800)—A similar wave of reform began, in the eighteenth century, to affect a country that had lagged far behind the rest of Europe. Cut off by lack of seaports from the rest of Europe, as well as by religion and by her Eastern origin, Russia, after three centuries of Mongol rule had come to an end, was behind the Western World in education, industry, and civilization. She had never been conquered by the Romans, and therefore owed nothing to the Roman Empire in the way of law and organization. Her people were either ignorant serfs, tilling the ground in scattered villages and by antiquated methods, or they wandered south to the borderland washed by the Dnieper, known as the Ukraine, under the leadership of the Cossacks. These Cossacks were warrior tribes, Slav in dialect, living a wild, free life as hunters or herdsman and holding their land on the old principle of "feudal tenure," in return for military service. Others of the population migrated into the region known as Siberia, and extended the borders of Russia to the Arctic and Pacific Oceans. But not until the days of the Czar Michael Romanov did this vast unwieldy country know a ruler who understood the true principles of economic progress ; and not until the days of his grandson, Peter the Great (1689-1725), were these principles adopted to any extent.

The aims of Peter were first to introduce Western civilization into Russia, and secondly to make himself the most absolute of monarchs. The calendar, which began the year in September, was brought up to date ; women were allowed to appear in public ; European or, rather, German dress took the place of the long, sweeping Asiatic robe. Roads and canals were made, mines dug, the manufacture of silk and wool encouraged. To support his absolutism, a regular army and navy were organized, the former on the German, the latter on the English, pattern. The European legal system was adapted to Russian ideas. When the clergy of the Greek Church in Russia objected to some of these reforms,

the Czar's answer was to place the Church under the complete control of the State. When the nobles opposed his plans, he made the title of nobility depend, not upon birth, but upon the share taken by them in his personal government.

That these extraordinary changes, suddenly imposed upon a nation deeply tinged with Asiatic conservatism and inertia, did not result in overwhelming confusion, is partly a tribute to the genius of Peter, and partly due to the fact that, owing to the vast size of his Empire, they really only penetrated a very small part of it. The Russian peasant remained a serf, with neither political nor economic rights. The noble cared as little as he had ever done for the progress and welfare of his country. But the indefatigable Czar meant to build, as a symbol of western culture, his grand new city of Petrograd. After that he would force his nobles also to build fine houses and his merchants to carry on their trades. But first, having, superficially at any rate, remade Russia, he meant to drive back the Swedes, make the Baltic his western frontier, and build his “ window ” into Europe.

Sweden (1700–1800)—In those days the Baltic Sea was in the hands of Sweden, which in the seventeenth century had developed into a Great Power. By the successful enterprise of Gustavus Adolphus during the Thirty Years War, she held not only her ancient fiefs of Finland and Esthonia, but other small Baltic provinces, including Western Pomerania. The mouths of the Baltic rivers from the Neva to the Weser were under her control, and almost the whole of the Baltic coast was in her hands.

In striking contrast to the neighbouring country of Norway, the greatness of Sweden has always depended upon the character of her kings ; and this is clearly seen in the days when she was ruled by Charles XII (1697–1718).

Against this lad of fifteen, Denmark, Poland, and Russia united to rob him of his possessions. Within twelve years the first two of these lay prostrate at his feet, while the third had felt the weight of his arm. Intoxicated by success, the young king, now a man of twenty-seven, determined to march on Moscow and humble Czar Peter to the dust. But

this was just the opportunity for which the latter had waited. Charles was utterly defeated at the Battle of Poltava in 1709, and Sweden lost all her possessions save part of Finland. The rest of Finland, together with the Baltic provinces on the eastern shores, went to Russia ; and there Peter built the city of his dreams. The province of Western Pomerania, with its rich trading advantages, went to Prussia.

During the half-century that followed the death of Peter the Great, Russia, through the accession of the German princess Catherine, came into close touch with Germany and into open conflict with the Ottoman Empire, which touched her south-west borders. Poland and Turkey were in those days the only obstacles that prevented Russia from holding the sea power of the South as she now held it in the North.

Poland—The huge plain of Poland, stretching from the Baltic to the Black Sea, was the home of a Slav people, who had only come into touch with the Western World when they fell in the tenth century under the civilizing influence of the Catholic Church. Four hundred years later we find them united with the Lithuanians, making Warsaw their common capital ; but there was little real unity of any sort to be found among their mixed population of Poles, Lithuanians, Germans, Swedes, and Russians. The peasants were serfs of the most degraded type, ruled by feudal lords, amongst whom the land was divided. All power was in the hands of the latter ; the king was merely their instrument.

It is no wonder, therefore, that a country lacking the very elements of economic strength fell an easy prey into the grasp of those who coveted her position in Europe. Three times between 1772 and 1795 Poland was, not conquered, but partitioned out between Russia, Austria, and Prussia ; and by the end of the century, in spite of the heroic resistance of Kosciusko, the Polish patriot, the little kingdom had ceased to exist save as a thorn in the flesh of the Europe that had looked on at her death. Never content under foreign rule, always restlessly hankering after national life, Poland yet had no chance of regaining her

independence till the cataclysm of the Great War (1914-1918) broke her bonds and set her free.

The Ottoman Empire — From the Ottoman Empire Russia was also to make profit. At the end of the seventeenth century the Ottoman Empire had steadily encroached upon Europe until it included the whole of what is now known as Roumania, Serbia, Bulgaria, Albania, and Greece, as well as the Crimea and a large part of Hungary. In Asia and Africa the Turks ruled not only Egypt, but Syria, Armenia, Mesopotamia, and North Africa. Vienna itself would have been theirs in 1683 had they not been checked by the Polish king, John Sobieski, whose action helped to free all Hungary from Turkish rule. But Russia, in the days of Catherine the Great, proved Turkey's most powerful opponent. She took from the Turks the Crimea, and gained access to the Mediterranean through the Bosphorus and Dardanelles. And by the constant interference of Russia with Turkish affairs there was fostered that sense of hostility to the presence of the Turk in Europe, and that desire to drive him back to his original Asiatic home, which had been so strongly felt in mediæval days.

Policy of Catherine the Great (1762-1796) — The great unwieldy Empire ruled over by Catherine II during the second half of the century gained little by these outside excursions and alarms. It did, however, profit to some degree by the veneer of European civilization imposed upon it by a Czarina who was of German birth and education. In her frequent journeys from end to end of her vast kingdom, she saw both the need and the difficulty of reform in a country peopled by almost uncivilized serfs living under mediæval feudal conditions. While keeping up the idea of “centralization,” so dear to the eighteenth-century ruler, she realized the need of granting great freedom in the administration of the widely separated provinces. But though she herself was all in favour of abolishing serfdom in days when peasants were openly advertised for sale, nothing was actually done to emancipate these “goods and chattels” of the nobility.

She also favoured a system of parliament to which a kind of representative was elected by the provinces ; but the utmost she could do in this respect was to get established a clear legal code in place of the muddled laws of former years.

In the same way, free trade and manufactures were part of her ideal, and to this end she encouraged private factories and abolished monopolies, improved the waterways, and built the valuable port of Odessa on the Black Sea. But, though she made Petrograd a " seat of enlightened despotism," the effect of her reign upon Russia was very small. Outwardly, perhaps, the nobles adopted a European civilization. The mass of the people remained almost untouched by the policy of a queen whose theories were in advance of her practical administration.

EXERCISES

1. Show what general principles underlay the rise of any European country to the position of a Great Power.
2. Sketch the Rise of Prussia.
3. What changes in Economic Conditions laid the foundations for the rise of Great Powers in Europe ?

CHAPTER XVII

REVOLUTION—INDUSTRIAL AND POLITICAL

(1780-1815)

IF we glance back at the history of the eighteenth century, some of the main features of which we have been studying in the last chapter, we shall see that, in spite of the widespread spirit of despotism, the unreasonable amount of power in the hands of the nobles, and the lack of any opportunity for making heard the voice of the "people," it still may be regarded as the period in which these things were fast passing away in favour of modern conditions.

Just to take a few examples—we find in it the birth of the new "nation" of the United States upon free and democratic lines. We have seen Prussia rebuilding her national existence on a firm internal organization, enlarging her territory, encouraging those who were to make this period the "greatest era of German thought." Not yet, however, was Prussia to make herself heard in the new Europe; for her development was still hindered by the effects of the Thirty Years War, and her old-fashioned political machinery and small opportunity for industrial development blocked the way to rapid expansion.

It is to Great Britain and to France that we look for the most evident features of change during this period, since they were "the two first countries in Europe to attain their nationhood"—the first to respond to the "national ideal" of the sixteenth century.

Industrial Revolution in Britain (1780-1800)—During the eighteenth century we find in Great Britain the beginnings of free speech among members of Parliament, the

expansion of her Empire overseas, and, more important still, the spread of the scientific ideas of the seventeenth century, such as those of Newton, which were to alter the face of Europe.

So, during the years when we shall find France in the throes of the terrible revolt by which she was to win her freedom, we see Britain in the midst of a peaceful revolution of industry, the practical result of the new scientific thought. Within a very few years this revolution made her the richest and most successful commercial nation of Europe.

This Industrial Revolution, the practical work of which was inaugurated by the Younger Pitt, took the form of removing all the ancient restrictions on industry, and of transforming a country mainly agricultural into a great manufacturing community. In former years the wool trade had been England's mainstay; and the introduction of the rival cotton industry early in the century had been looked upon with such suspicion that Parliament had ordered people to be buried in woollen shrouds, and forbade the wearing of print dresses. But with Pitt's ministry the economic doctrines of Adam Smith's *Wealth of Nations* began to be accepted, and men saw that the only way to increase the national welfare was to give each industry a free hand.

So cotton and linen trades were allowed to flourish, and did so beyond all expectation, owing to the many mechanical inventions which developed a limited hand manufacture into great commercial industries. The invention of spinning machines worked first by hand, then by water, and later by steam, revolutionized the face of the country.

The population flocked from village and countryside into the great trade centres now rapidly rising near the lately discovered coal-fields of the north and midlands. The speedy progress of industry after Watt had found the means of utilizing coal in the form of steam was seen in the extraordinarily rapid growth of such towns as Liverpool, Birmingham, and Manchester.

And with all this hurried success came the inevitable drawbacks. Two new classes of society appeared—the rich

manufacturers, the capitalists, who drew their wealth from the blood and muscle of the workers ; and the artisans themselves, badly housed in hastily built hovels, overworked, uneducated, little better than slaves.

Thus, out of a peaceful Industrial Revolution, which proclaimed an immense increase of trade and prosperity, and the triumph of the capitalist, was to grow that movement towards democratic government which advanced so steadily in the next century. For it was impossible that the ruling power should remain in the hands of a few men of aristocratic birth when the wealth and prosperity of the land depended entirely upon the wealthy middle-class merchant and the industrial worker.

Again, although the industrial reforms seemed at first merely to degrade the working man and to treat him as part of the newly invented machinery, the development of scientific thought, the wider outlook, the very fact that it *was* a revolution against old-fashioned ideas, led in the end to a great era of Reform.

The abolition of slavery, the sweeping changes in prison life brought about by John Howard and Mrs. Fry, the beginnings of educational schemes, all led up to the Reform Bill of 1832, which was the first step in giving the "people" the chance of making their voice heard in the government of their own land.

The French Revolution—This era of Reform might have come about earlier had it not been for the way in which Britain was involved in the result of the Revolution in France. The spirit of freedom in action which had prevented anything like a violent revolution in our own country did not exist in our neighbour across the Channel. Outwardly, indeed, the long-drawn-out despotism of the *ancien régime* had brought about a "splendour of form," a wealthy nation, a method of thought, and a literature that had made France famous throughout Europe. But, in spite of the fact that feudalism, in face of the new doctrines of such men as Voltaire and Rousseau, was tottering, the nobles could still claim freedom from a taxation that was crushing the

dumb peasantry ; and the administration of the country was still paralysed by the custom that insisted that even trivial matters of local business must be transacted in the royal courts, at great expense of time and money.

The general cause of the Revolution was, no doubt, to some extent, the new spirit introduced by the revolt of the American Colonies, as well as by the bitter attack upon the system of Absolutism made by Rousseau in his *Contrat Social*.

But these things appealed only to the educated middle class, the *bourgeoisie*, the lawyers, doctors, merchants, bankers, on whom had fallen the burden of providing money for the State and for the needs of an extravagant monarch. It was the ill-fortune of Louis XVI that he, the only Bourbon who did his best to stem the current of Court extravagance, should have to pay the penalty due to the sins of his ancestors. The reforms of his minister, Turgot, came too late ; and the dismissal of the latter sealed the fate of the old *régime* in Europe, which Louis himself was honestly anxious to sweep away.

The recent light thrown on this period shows very clearly that the Revolution was not the outbreak of a maddened multitude despairing of redress ; and that the " people " were rather the victims than the prime movers of revolt. It was the work of an underground conspiracy, made up of sections whose aims differed, but whose one desire was to overcome the monarchy.

Of these the Orleanist faction had as its leader the infamous Philippe *Égalité*, a distant cousin of the King, who had his own axe to grind and cared not how many innocent heads fell under its edge. Anarchists of the lodges of " freemasons " springing up in France and Germany were working to destroy all existing law and order. The animosity of Frederick the Great against the Austrian princess, Marie Antoinette, was by no means inoperative. From across the Channel came promises of support, not from the statesman Pitt, but from the Prince of Wales and certain English revolutionists, whose hands, within their own country, were tied.

Taken all together, these things account for the fact that what might have been a legitimate movement of reform, which aimed at a constitutional monarchy with control in the hands of the wealthy and taxpaying middle class, became a Red Terror, which swept away not only king, queen, and nobles, but also the *bourgeoisie* who had first set the movement on foot.

In theory, the French Revolution was to bring about a New Birth of Humanity throughout Europe by means of its three great watchwords, "Liberty, Equality, Fraternity"; and the most terrible feature of the movement was the misuse of these principles. For "Liberty" soon came to mean the right to ignore all obligations and to abolish all authority; "Equality" implied the right of destroying a superior; and "Fraternity" the most bitter and bloodstained struggle between man and man that the world has known. Yet, in spite of this, the actual rightness of these principles persisted and in course of years had its true effect. For to the Modern World was to come the Liberty which permits the development of the individual to his fullest capacity; the Equality which gives equal opportunities to all; the Fraternity upon which all society really depends. In France herself we find an awakening of the people, the beginnings of education, a code of law, and a marked increase of small peasant proprietors after the redistribution of the land of murdered "aristocrats." But these good things, which would have come about without the violent reaction of that age, were hindered for many years by the course taken by the Revolution after 1792. The anarchist horrors, the reign of blood, the horrible excesses of mob rule in France had swiftly changed the sympathy of Europe to disgust and hate. The voice of democracy, it is true, was never again to be stilled, but it had little influence for good on the world during the thirty years of war and misery that followed the Revolution.

The Wars of the Revolution—The main effect of the long war that followed was to revive a strong national spirit in all the countries of Europe. In this France herself led the way, under the leadership of the greatest military genius the world

has known, in her pride in her own successes in the battle-fields of the Continent, and in the superiority she claimed over both allies and foes. And, on the other hand, this very aloofness of France, combined with the ambitious aims of Napoleon Buonaparte, had the effect of rousing in opposition a perfect passion of national patriotism, which was fanned to white heat by the new-made Emperor's determination to make Europe a part of his World Empire.

Marat, one of the chief Revolutionary leaders, had once said that before a France, torn with anarchy and ruled by hordes of undisciplined brigands, could return to forgotten paths of commerce and industry, it was necessary to rid the country of a large part of her unruly population by a war. In this phase of the conflict, after 1792, all the States of Europe took part, some, such as Prussia and Austria, to defend the principle of absolute monarchy; others, like Britain and Holland, because the conquest of Belgium had opened the gate of Europe to the Rhine and to the North Sea; and Spain, because her ruler was a Bourbon who feared a similar revolution in his own realm.

It was a war of six States against one, but the balance of power was not so uneven as it seemed, since the newly roused nation, with all her energies absorbed in a war for her existence, was no bad match for a ring of half-hearted and unpopular governments. This first phase lasted from 1792 to 1802; and before its fourth year was ended, France had annexed large portions of Germany, Savoy, and the Netherlands, while Holland was made a Republic under French protection. She had also driven the Austrians from Lombardy and the Pope from the Papal States of the North. One after another the European States were forced to fall out and make peace. Only Britain and her sea power remained, firm on the foundation of her commercial wealth and able alone to frustrate Napoleon's schemes.

And now, with the eye of a World Conqueror, Buonaparte had looked beyond the confines of the West, and was aiming at the conquest of the Eastern World, which all these years had been making its own slow but steady progress. To control

Egypt, to cut off Britain from the East, and to destroy her Empire in India was his plan ; and on the way to this he meant to conquer the Ottoman Empire, drive the Turk from Europe, and establish French rule over all the central portion of the Continent.

But English sea power under Nelson at Aboukir Bay brought him to a standstill in the East, while the common danger in that region roused Russia, Austria, and Turkey against him in a coalition which sent him hurrying back to Paris.

Yet again, within a year we find Russia out of the conflict and prepared to turn her armies against Great Britain ; and Austria broken and brought to her knees after the defeats of Marengo and Hohenlinden. In 1802 the Peace of Amiens left the Netherlands, the Rhinelands, and most of Italy under French rule.

The Empire of Napoleon (1802-1813)—The peace was but a truce. The war broke out again with redoubled force next year ; and now, in his open claim for World Empire, the chief aim of the Emperor Napoleon was the invasion of Britain. Only the mastery of the seas was necessary to make him Lord of the World ; and Britain alone stood in his path. Austria, it is true, had to be reckoned with ; but, while Nelson's victory at Trafalgar destroyed for ever his hope for sea-mastery, Austria was seen to collapse hopelessly after the battle of Austerlitz, which left Napoleon master of the Continent.

Then he proceeded to remodel Europe. The Holy Roman Empire vanished, when all the German States except Prussia and Austria became a Confederation of the Rhine under French rule ; the Polish provinces annexed by Prussia were made the Grand duchy of Warsaw ; Napoleon's brother Louis was made king of Holland ; the Papal States were shared among his marshals ; and his brother Joseph was first made king of Naples and then king of a conquered Spain and Portugal.

The real motive underlying all this was the hope that Britain could be blockaded, and her commerce excluded from a Europe in the hands of the Emperor. But the "continental system" cut both ways ; and nothing more was wanted to

rouse in all the conquered States a flame of revolt against the despotic rule and exactions of Napoleon. This revolt ended in his downfall at Waterloo.

Effect on Europe of the Napoleonic Wars—The gift of Buonaparte to France was one of reform, efficiency, and success, which lasted for many years. But these reforms were built upon a foundation of militarism with its handmaids of plunder, bloodshed, and subjection ; and when he himself vanished into the mists of St. Helena, the nation was left humiliated and downcast, ruled by an unpopular king and faced by a possible return to some of the worst features of the old state of things. The effect upon Europe as a whole was remarkable. In Germany and Italy the Napoleonic conflict did much to prepare the way for union and reconstruction by sweeping away the remnants of the feudal nobility ; but the chief effect there, as elsewhere, was to rouse a spirit of patriotism—a thirst for the fulfilment of the national ideal that, while apparently still further destroying the old spirit of internationalism, was all tending towards the idea of Unity.

For nearly a century there was to be a slow but steadfast movement towards “a federated continent peacefully administered under recognized international laws,” an arrangement perfectly compatible with a zeal for nationality. It was one of the worst features of the Great War of the twentieth century that it destroyed this most important principle.

We see this idea of federation beginning to operate at the Congress of Vienna, at the end of the Napoleonic Wars, when four Great Powers—Britain, Austria, Russia, and Prussia—formed a quadruple alliance. We see it again in the Congress, where six reigning monarchs were present besides the representatives of the four Great Powers. And again, when Talleyrand, Castlereagh, Metternich, and Hardenberg could meet together as representatives of European policy to define the borders of France, to provide a new form of government for Germany, and to decide the fate of Poland, Saxony, Finland, and Italy. The “Commonwealth of Europe” in those days was no mere fancy title.

Congress of Vienna (1815)—Unfortunately, the Congress

was really dominated by a selfish and reactionary spirit, and its decisions, though they laid the foundation of the States of Modern Europe, were in almost every case reversed during the century that followed. Belgium was joined to Holland under the government of the Prince of Orange, merely to form a stronger barrier against Northern France. Prussia was strengthened by the acquisition of the Rhine Provinces, regardless of differences of race and creed. The republics of Nice and Genoa were forced, much against their will, to join Savoy and Piedmont under the King of Sardinia.

The thirty-nine States of Germany were loosely knit together in a Confederation, represented by a Diet without executive power. Unlucky Poland was again divided up between Austria, Russia, and Prussia. Finland fell into the hands of Russia, and Norway into those of Sweden. Italy was rent into nine pieces, had to cede Lombardy to Austria, and became, as Metternich said, merely a "geographical expression." Britain strengthened the foundation of her colonial Empire by the gain of Malta, Heligoland, Cape Colony, Ceylon, Trinidad, and St. Lucia.

Yet, in spite of its many shortcomings and injustices, the treaty signed at Vienna preserved a system of balance among the Powers, which earned for Europe at least forty years of peace in which to rebuild her lost prosperity. An additional clause which enabled the Powers to meet from time to time to deal with the affairs of Europe went further still in the matter of setting up an international form of Commonwealth. There were even men who talked in those days, as in these, of a League of Nations, that should enforce international law and preserve peace among a kind of United States of Europe.

Unfortunately, the spirit of reaction was far too strong, and the practical and immediate effect was that the four strongest States—Russia, Prussia, Austria, and Britain—merely joined hands in order the better to police France and to maintain the peace of the Western World.

Outwardly, indeed, the terms of the proposed "Holy Alliance," as announced by Alexander of Russia, sounded well enough. Not only the rulers of the Great Powers, but

the heads of all the European States were to join in bond to "take for their sole guidance the precepts of the Christian religion, and to strengthen themselves every day more and more in the principles and exercises of the duties which the Divine Saviour has taught to mankind."

For very different reasons the Pope, the Sultan of Turkey, and the Regent of Britain refused to join the Alliance ; and, though it may not have been the "piece of sublime mysticism and nonsense" that Castlereagh described it, the Holy Alliance had no effect whatever upon the political state of Europe.

EXERCISES

1. Show what general principles underlay the French Revolution.

2. Sketch some points in a debate for and against the motion "That the French Revolution was an unmitigated evil for Europe."

3. How far did Napoleon succeed in forming his World Empire ? What economic principles were involved in his success and failure ?

4. What was the effect upon the world of the Wars of the French Revolution (1793-1815) ?

CHAPTER XVIII
THE ERA OF PROGRESS AND REFORM
(1815-1914)

THE really important effects of the period of Revolution are to be seen in the century that followed. This century was marked by some of the finest constructive work that the world has known ; and yet it has been truly said that it was on the destructive side that the Revolution was most effective. For not until abuses were swept away could the forces of progress be free to work.

Destructive Work—Thus, in France and Germany, the last relics of feudal serfdom had to be swept away by the armies of Napoleon before the field was clear for the building up of two new nations, on very different lines. In France the *Code Napoléon* gave a system of justice as just and balanced as that of the famous Roman Law on which it was based ; and the establishment of a national system of education opened the door of “equal opportunity” to the people. But for many years France in her newborn freedom was merely experimenting with schemes of reform ; it is in Britain that we see the development of the Revolution more fully carried out.

Here again the destructive side had to come first. The industrial changes which were making the country wealthy had threatened to sweep away the peaceful life of the countryside. The influence of the agriculturists of Holland on the improvement of “tillage” led the landowners to enclose large tracts of land hitherto “common” ; and the cottagers suffered the loss of the bit of waste ground that had enabled them to keep a pig or a cow.

Wages were very low, work very scarce, and whole parishes

were deserted by labourers and their families, who found it better worth while to "go on tramp." Demobilized soldiers flooded the hungry countryside, and the bad harvests and consequent high price of corn almost destroyed the possibility of existence for agricultural workers.

Nor were matters improved by the action of the Government in using the rates for "poor relief," thus enabling the greedy employer to assure himself that these would fully compensate for a starvation wage. In the crowded towns matters were worse still. At first sight the Revolution would seem to have destroyed the first principles of humanity and liberty when crowds of little pauper children were sent to work in the factories; when unemployed workers could be imprisoned for refusing to work on the employers' terms; when over one hundred thousand persons were found each year in gaol; when over two hundred offences were punishable by death.

Reconstruction — It was in this field, rife with abuses, that the "Fraternity" principle of the Revolution had to work. In spite of the crippling of the country by the expenses of twenty years of war, in spite of all the enormous difficulties of reconstruction in a period of scarcity and social unrest, the year 1830 saw measures of reform already on foot. By that year, the date of the opening of the first British railway, the Factory Acts had begun, slowly but surely, to safeguard the lives and health of women and children in industry. Within a short time (1833) negro slavery had been abolished in our colonies; the Poor Law absurdities had been swept away, the Penal Code had been revised, and the repeal of the Corn Laws had opened the granaries of Europe to a hungry people. Most important of all was the Reform Act of 1832, which gave the vote to the middle-class population of Britain and prepared the way for the later steps that have given every citizen a chance of making his voice heard in the government of his country.

These reforms were the result of the change that we call the Industrial Revolution. We have seen the bad side of it in the temporary devastation of agricultural England, and

in the overcrowding and degraded social conditions of the factory workers.

Most great changes, however, bring great evils in their train; and when these evils have attention called to them by their very grossness, the work of reform does not end with them. The industrial system, by its dependence on the artisan, forced the Government to give that artisan his vote. The need of connecting the centres of industry led to the construction of the great highways and waterways of the land, as well as the telegraph and telephone. The importance of building up industry by means of strong and virile workers dictated the measures of health reform that have swept at least three mortal diseases almost out of existence and taught us how to control others. And the life of the town, the co-operation needed in modern industry, between workers themselves, as well as between employer and employed, besides leading to the formation of the great Trade Unions, have afforded to the manual workers a chance of wider and quicker mental existence, a "clash of minds," as well as higher ideals of the more material side of life.

Thus, while the ideal of the Revolution in France was a strong constitutional government, that of England is seen to be the redress of abuses; and in both cases these were to lead to "a more perfect expression of the public will."

The fact that Europe was more or less at peace during the years 1815-1845, and again from 1871-1914, enabled the progress of reform to go on apace both in Britain and on the Continent.

But the twenty-six years that lie between 1845 and 1871 were to see another period of violent disturbance in the Western World, with the result of making greater changes on the map of Europe than those that appeared after Waterloo.

Rise of the National Ideal—Early in the nineteenth century there had arisen in many parts of Europe a craving for a national ideal, that "most important of all nation-moulding factors,"¹ implying the "possession of a common tradition, a memory of sufferings endured and victories won in common,

¹ Muir, *Nationalism and Internationalism*.

expressed in song and legend, in the dear names of great personalities that seem to embody in themselves the character and ideal of the nation."

The first outcome of this had been the successful revolt of the Greeks from the rule of Turkey, the separation of Holland from Belgium, the independent Republics of the Spanish South American colonies, which "called into existence a New World to redress the balance of the Old."

But similar national movements in Poland and Italy came to nothing, and under the iron hand of Metternich Middle Europe lay, outwardly at least, repressed.

France, however, won her first triumph of nationalism when she overthrew the House of Bourbon in 1830 and set up a constitutional "middle class" monarchy under Louis Philippe of the House of Orleans.

This was but the overture to the drama.

Europe 1848-1852 — In February 1848 the real struggle for nationalism began to rage, and Europe seethed with the spirit of revolt for the cause of freedom. In Italy, Mazzini was gathering the forces of his "Young Italy" party to support Charles Albert, the new King of Piedmont, in his effort to drive out Austria and throw off the hated yoke of the "foreigners."

In France the weak-kneed "citizen king," Louis Philippe, was forced to flee to England for safety before a republican mob which clamoured for a Republic; and, immediately this was established, all Europe blazed up in revolution.

Within one week (March 15-23) the Magyars of Hungary set up a free state, with their patriot Kossuth as president; and the Czechs of Bohemia did the same. A Constitutional Government was granted to the Papal States of Italy by Pope Pius IX; Milan and Venice proclaimed themselves independent republics; and Charles Albert, King of Sardinia and Piedmont, declared war upon Austria.

Metternich fell, and with him the last remnant of the *ancien régime* in Europe.

In that same breathless week almost every German State demanded a free constitution and reform, and when a

National Parliament was summoned, won at least the principle of constitutional government.

Then Austria recovered herself, and the revolution collapsed. The smaller "nations" were put down, Prussia was reduced to a secondary position, and the Austrian Emperor, Francis Joseph, dominated the German States.

In France, the Republic was swept away, and another Napoleon was advanced from President to Emperor. By the year 1850 the democratic outbreak in the cause of nationalism seemed to have failed.

Two countries, however, crushed for the moment, were still holding fast to their hopes of freedom; and the rise of a united Italy and a united Germany marks the next period of European history.

Europe 1852-1870—The preliminary to the struggle was the ill-fated attempt of Napoleon III to make himself the "Arbiter of Europe" in days when the Continent was still seething with unrest.

The second act of the drama brings to the fore that "Eastern Question" which has always been the problem of Europe since the fall of the Eastern Empire in 1453.

Ever since the days of Peter the Great the control of the "highway of the Straits" of Constantinople had been the chief object of the national policy of Russia; and a long series of wars with Turkey had brought her nearer to her aim.

Early in the century Russian, French, and British ships had destroyed the Turkish fleet at Navarino, and forced the Sultan to grant independence to Greece. Now, in 1854, Russia made another bid for the possession of the city at whose gates her army had then stood. For Russia knew that the power that held Constantinople controlled the Bosphorus and the Dardanelles, as well as the highway to the great corn ports of the Black Sea.

At this point, however, Great Britain came in to the support of Turkey. With her France threw in her lot, and shared in her somewhat inglorious success when Russia, vanquished in the Crimean War, appeared as a conquered foe before the Congress of Paris.

This Treaty of Paris (1856) gave a new lease of life to the Turk in Europe, and imposed fresh hardships on Serbians and Bulgarians, and on the people of Thessaly and Macedonia, who still groaned under his rule. But it forbade Russia to maintain a fleet in the Black Sea, and thus set up a permanent grievance in that quarter, till the embargo was thrown off some fifteen years later, after the change of affairs which had then taken place.

The "Eastern Question," so far, had resolved itself into the form: "Who is to control Constantinople, and with that city, the Balkans, the Black Sea, and the trade of Russia?"

We shall see how this question was reopened a few years later.

The main point at present to keep in mind is the fact that Napoleon's apparent success in the defeat of Russia had encouraged him to come forward, without many qualifications for the part, as the champion of oppressed nationalities.

His next opportunity of interference with the affairs of Europe arose in 1859, when Count Cavour, the Minister of Victor Emanuel, now King of Sardinia, made a determined bid for the unity of Italy by driving out the Austrians.

Within a few months the armies of France and the Nationalists had driven the Austrians from Lombardy, and high hopes were raised that Venetia would soon be also freed. But here the real treachery and incompetence of Napoleon showed itself. Having secured the duchy of Savoy and the port of Nice for France, he made a secret treaty with the Austrian Emperor and withdrew his troops.

In principle, he was bound to support the ideal of nationality and so to aid both Italy and Germany towards unity. In practice, he feared a united Germany as much as the difficulties which arose when a Catholic sovereign took a hand in a movement which meant the downfall of the temporal power of the Pope in Italy. So he fell between two impossible ideals, and by his fall dragged France into the Franco-German War of 1870.

Meantime, however, the people of Italy, roused by the ideal of nationality hitherto so foreign to their minds, had

settled the question of unity for themselves. Tuscany, Modena, and Romagna threw off the Austrian yoke and were united in 1860 to the kingdom of Victor Emanuel. Then Naples and Sicily revolted under Garibaldi and opened the gates of the former city to the king. It was not till 1870 that the Franco-German War precipitated the movement which sent Italian troops into the Holy City. The Pope was deprived of his temporal power, and his sovereign state was restricted to the domain of the Vatican Palace.

Thus the union of Italy was complete.

Union of Germany—The next triumph of nationality in Europe made Germany, in name at least, a nation. We have seen the growth of that country, with its medley of states, its free cities, counties, and duchies, most of them independent of any central rule. The unification of these was the giant task of Bismarck. His policy was clearly set forth in his own words in 1862: "My first task will be, with or without the help of parliament, to reorganize the army. The king (William I) has rightly set himself this task. He cannot, however, carry it through with his present councillors. When the army has been brought to such a state as to command respect, then I will take the first opportunity to declare war with Austria, burst asunder the German Confederation, bring the middle and smaller states into subjection, and give Germany a national union under the leadership of Prussia."

Here we see the legacy of the old policy of the Elector William and his tall grenadiers, the militant policy that was to be the ruin of Europe in years to come. With this behind him, after the two powers had once crushed Denmark and divided Schleswig and Holstein between them, Bismarck made short work of Austria at the battle of Sadowa in 1866.

The Franco-Prussian War—Bismarck was now strong enough to organize the North German States into a Confederation, and to buy the friendship of Italy at the price of Venetia, taken from Austria; though the Trentino, Istria and Dalmatia (*Italia irridenta*), were left as a sop to the conquered. He could forthwith turn his attention to the disgusted ruler of France, who saw his borders threatened by his

old nightmare, a united Germany. The angry attitude of Napoleon just suited Bismarck's mood. The latter knew the discredited position of the weak and vacillating Emperor in his own country, and could make sure of his prey before a blow was struck. An excuse was found when the revolutionists of Spain offered the vacant throne of that country to a Hohenzollern prince. The offer was refused, but the overbearing demand of Napoleon that a Hohenzollern should never sit upon the throne of the Bourbons was all that Germany required. The sword was raised in July 1870, and two months later Napoleon was a prisoner at Sedan. In the following January the capitulation of a frozen and starving Paris ended the Franco-Prussian War.

The humiliations that followed, the loss of Alsace and Lorraine and the payment of an immense indemnity, led at once to red revolution in France, when the "Commune" imposed another siege on Paris. This spectre had to be laid before the Third Republic was established, and this, under the guidance of M. Thiers, led to a marvellous resurrection for the country.

The industry of the peasants, the revival of commerce, the reorganization of local government in every part of the land, and above all, the steady growth of the national spirit had their effect in the paying off of the indemnity within three years and the rapid advance of France on the path of economic success.

But meantime by the success of German militarism Bismarck had achieved his greatest aim. The South German States, which had hitherto stood aloof, gave up their independence and joined the Confederation. At Versailles, on January 18, 1871, William, King of Prussia, was declared German Emperor, and a united Germany could settle down to further plans of World Empire in the future.

So far, the impulse of nationality had won union for two of the most disunited territories in Europe. In Austria it had the opposite effect.

Austria—After the *débâcle* of 1867 the Emperor Francis Joseph I had allowed the Hapsburg territory to be divided

into two independent states, the Empire of Austria and the Kingdom of Hungary, under one sovereign. Had the people of these states been sharply divided into Germans in Austria and Magyars in Hungary, this might have worked well. But Austria comprised many people of the Slav and Magyar races, and under the new arrangement was intent upon forcing her rule also upon Roumanians, Czechs, and Italians of the Trentino. The Magyars, too, were no more liberal in their treatment of Roumanians, Serbians, and Slovakians, all hugging to themselves the remembrance of national ideals rudely frustrated. Here were all the elements of discord for the future.

The Balkan States—We have seen how South-Eastern Europe had been hindered in her development by the slowness of her Slav population to absorb the civilization left by Rome, by the traditions she inherited from the Empire of the East in its worst days, from the frequent invasion she suffered at the hands of Huns and Magyars, Tartars and Turks.

We have seen also the kindling of the spark of nationality among these States of the Balkans, and its suppression by the Turk, whose treatment of Bulgaria amounted almost to extermination. It only needed an outburst of national spirit on the other side, in the movement of the "Young Turks," which united all the races of the Ottoman Empire into one nation, to cause a new blaze of patriotism to burn up in Greece, in Serbia, in Bulgaria, and Montenegro, nominally over the massacres in many-peopled Macedonia, but actually to win a new charter of independence from the Turk.

The First Balkan War ended in a blow to the Turkish power which took from her Crete and all her territory except the district round Constantinople. Then the allies quarrelled over Macedonia in a Second Balkan War (1913), which removed large districts from Bulgaria and gave great part of Macedonia to Greece, Serbia, and Montenegro.

The foregoing recital has told mainly of the wars and revolts by which Europe struggled through to the attainment of some at least of her national aims. Roughly, we can

see by this time how Modern Europe has been evolved and how her map stood at the eve of the Great War. But one thing remains to be said. Although Italy, Germany, and, to a certain extent, the Balkan States had reached their aims in the matter of creating national and united states, others yet remained restless and unsatisfied. Alsace-Lorraine, Schleswig, Trentino, Poland, and Bohemia held within them the possibilities of ready revolt from an alien rule. The beginning of the twentieth century found Europe quiet on the surface, but by no means at rest.

EXERCISES

1. Trace the growth of the National Spirit in Europe with regard to two of her nations.
2. Mark briefly the steps which led to the union of Germany.
3. Trace the effects upon France of the great European movements of this era.

SOME BOOKS RECOMMENDED FOR FURTHER STUDY

LAVISSE ET RAMBAUD	<i>Histoire Générale.</i> <i>Cambridge Modern History.</i>
SYMONDS	<i>Renaissance Studies.</i>
HAKLUYT	<i>Discoveries.</i>
JUSTIN M'CARTHY .	<i>The Epoch of Reform.</i>
GIBBINS	<i>Industrial History.</i>
MARVIN	<i>Century of Hope.</i>
BRAILSFORD . . .	<i>A League of Nations.</i>
HEARNshaw . . .	<i>Main Currents of European History,</i> 1815-1915.
POLLARD	<i>Factors in Modern History.</i>
ROSE	<i>Development of the European Nations,</i> 1870-1900.
SEIGNOBOS	<i>History of Contemporary Civilization.</i>
ACTON	<i>Lectures on Modern History.</i>

CHAPTER XIX
THE WORLD OF TO-DAY
(1900-1920)

IT has been well said that during the nineteenth century the history of Europe had become the history of the world. The truth of this will be acknowledged by those who have seen all the nations of the earth fighting in a world war that had its apparent origin in a remote European State. It will be realized more fully if we grasp the extraordinary expansion of Europe during the last century.

The Expansion of Europe (1815-1914)—Look back for an instant at the sixteenth century. In those days European civilization was known only in France, Britain, the Netherlands, Spain, Italy, Germany, and Bohemia. Russia stood aloof from it. Scandinavia and Poland knew almost as little of it as the South-East of Europe, which was entirely under Ottoman influences.

Then came the era of geographical discovery and colonization, the full effects of which were not felt till the beginning of the present century.

We have seen how, early in the nineteenth century, the States of Central and South America revolted against the rule of Spain and Portugal and became independent. A great wave of European immigration followed, and in the year 1907 representatives of the republic then set up appeared at the Congress at The Hague as equal members of a European conference. "Thus, during the nineteenth century, the whole South American continent was added to the European political realm."¹

¹ Stanley Leathes, *Cambridge Modern History*.

In North America, the United States had expanded into a great nation, almost entirely composed of Europeans and African negroes, the Yellow Race (Chinamen) being excluded as far as possible. In Canada, British and French, in a blending of races, had settled side by side.

In the southern hemisphere, the Australian States, all peopled by Europeans, had united into a great Federal Union, and became a Commonwealth in 1900; and New Zealand had become a self-governing British Dominion.

South Africa, in the beginning of the present century, had seen a war between the Dutch farmers and the more progressive new-comers from Europe, and had agreed to a peaceful settlement, which established British and Dutch interests from the Cape to the Zambesi.

The remainder of Africa had been almost entirely parcelled out among Western nations. France occupied Tunis (1881-1884), and made her influence supreme from Algeria to the Congo. The Congo Free State was annexed by Belgium. Britain dominated the valley of the Lower Niger and shared Somaliland with France and Italy; she also occupied Egypt, the Sudan, Uganda, and Rhodesia. Italy held the southern shore of the Red Sea. Germany and Portugal ruled territories in South-West and Eastern Africa.

In Asia alone we see a solid boundary set to European influence, by the Ottoman Empire, which, in Asia Minor, Mesopotamia, Syria, and Arabia, appeared quite impenetrable by Western civilization. Siberia, on the other hand, which not long ago was a region of mysterious twilight, has been opened up by the Great Siberian Railway, commenced in 1891; and Russia, in her desire for Eastern expansion, had touched the frontiers of Persia and Turkestan.

Japan—But Russia, with her great unwieldy territory, her despotic rule, her hundred million people, barely emancipated from serfdom, her vast feudal estates and imperial domains, could never hope to be a World Conqueror. Checked by British diplomacy and antagonism in Afghanistan, she tried in 1905 to establish a claim on Manchuria and the Liaotung peninsula, a claim that brought her face to face with a new

opponent. Upon Japan's small but efficient shoulders fell the task of driving back the Russian from the Pacific coast. Through her success Japan became allied with Great Britain, and, after peace was established with Russia, agreed with this country and with France to act as "policeman" in the Far East.

The part played by Japan both then and in the World War has awakened the Western World to her importance as a new industrial power. Her development has been extraordinarily rapid in this respect. Within forty years, exclusive, aristocratic Japan, with her mediæval feudalism and cottage industries, has not only become a first-class industrial power, but has accomplished the industrial revolution which it took Britain a century and a half to bring about. At this moment she still suffers from the drawbacks of rapid progress—unhygienic factories, bad sanitation, inadequate machinery, long work hours, and low wages; but these are the inevitable sequences of an abundance of labour and a scarcity of capital. What assures her future is the character of the Japanese worker, "his health, cheerfulness, and general intelligence" (*Report on Japanese Labour, 1920*, by Mr. Oswald White).

China—Already her great neighbour China had roused herself from her dream of centuries. In the Revolution of 1900 she had driven out the last Emperor of that Manchurian dynasty which had reigned for nearly three centuries, and set up a Republic in place of her vast unwieldy Empire. Since then her rapid progress in Western education, and her prohibition of the opium traffic and of the many mediæval customs that crippled her men and her women both physically and mentally, have brought her into close connexion with the world from which she had so long held herself aloof. Her fine railways, factories, and machinery also point towards a career of industrial success; though here her race characteristics may play a part greater than, though very different from, those of Japan.

Meantime, while the Eastern World was thus making steady progress, a cloud was gathering upon the Western

horizon that was shortly to envelop the world in the cataclysm of a great war.

The Great War (1914-1919)—Amongst the Great Powers of Europe, two, in particular, in the earlier years of the present century, were in need of economic expansion; and both looked to one part of the East as the gateway of their desires.

For Russia, the possession of Constantinople and the control of the Straits had always been a supreme need. Essentially Eastern in her outlook, in spite of a thin veneer of Western civilization, the rule of the Imperial city of the East, seat of the Patriarch of the Church to which she gave allegiance, was a matter of importance to a nation essentially religious in mind. Still more important was the control of the Straits, the outlet to the Mediterranean, without which she was incapable of trading effectively anywhere to the west of her own territory. For, though in peace the Straits lie open to the merchantmen of every nation, the Sultan, who has the right to close them in time of war, can, by so doing, "shut up the Black Sea fleet as in a lake."¹ To gain the Mediterranean, Russia would then have to sail from Baltic ports that are frozen part of the year, round the west coast of Europe, and through the Straits of Gibraltar.

To Germany the control of the Turkish power was equally important, for it meant to her the door to the economic advantages of Asia Minor. If she could but get into her hands the railway to Bagdad and link it up with Berlin, a rich and backward country must lie at the feet of the great German capitalists.

To the Balkan States the Straits were of no less importance. Roumania depended upon them for all, Bulgaria for nearly all, her commerce; and the whole of the Balkan region was bound to fall under the control of any Great Power which could establish itself in the peninsula.

These facts may serve to explain some of the causes of the Great War; and with them may be noted the position of Serbia, an independent and hostile little kingdom block-

¹ Brailsford, *A League of Nations*.

ing the way of the railway that was to afford Germany a road to Constantinople and Bagdad.

The first step towards the war had been taken, therefore, in 1898, when William Hohenzollern, at the Court of Abdul Hamid, the "Sick Man of Europe," declared himself the "protector of the Ottoman Empire, the patron of the Mohammedan religion throughout the world, the ally of Allah"; and forthwith proceeded to reorganize the Turkish army on German lines.

We live in days too near the Great War to be able to disentangle all the motives and causes of the terrible process of destruction, which gradually involved practically the whole world.

From the Pacific Ocean, where the naval forces of Australia and New Zealand swept Germany from New Guinea and the islands of Oceania in 1914, to Kiao-chau seized by the fleet of Japan; from African Togoland and the Cameroons to Mesopotamia and the sites of ancient world empires; from Egypt and the Holy Land, with all their old and sacred associations, to the world of America in the youth of existence, fighting "to make the world safe for democracy," the torch of war was carried in haste. Cuba and Panama, Brazil and Siam, Liberia and China played their part, and thus the war-cycle of the whole earth was completed.

This is not the place to tell the story of the war, but two main incidents belong to world history. In March 1917 Russia's Revolution caused the downfall and death of the Czar and his family and the setting up of a socialistic state under the dictator Kerensky.

Almost immediately the many widely different races of which the country was composed—Cossacks, Ukraines, Finns, Siberians, and Russians—broke up into different factions, and Russia, involved in a terrible internal conflict, fell out of the European War.

On 11 November 1918, Germany was forced to sue for peace; and this was formally declared in 1919.

A terrible world war such as this was bound to leave

behind it an atmosphere of unrest, a legacy of pressing social problems. But it has not been fought in vain if it has done two things at least. It should have taught the world that government based on military power alone carries with it the seeds of destruction. It should also have taught the need of some such organization as a League of Nations based on the ideal of co-operation in the work of civilization.

During these long centuries, through whose vistas we have but glanced, the Empires of the world, used in the old bad sense of the autocratic rule of one nation over many others, have passed, like shadows, away. In their place there is hope of a new world story, with universal brotherhood as its aim in place of universal domination ; in whose days the wars which stain the pages of the past may become incredible legends for the Children of the Future.

EXERCISES

1. Give some account of the development of Modern Japan.
2. Explain the importance of Constantinople to the European Powers.
3. In what sense was the Great War a World War ? Illustrate by a map.
4. Show the expansion of Europe during the nineteenth and twentieth centuries.

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